# MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor


## CONTENTS FOR SEPTEMBER, 1912


| | PAGE |
|---|---|
| FIGURES TO REFLECT UPON | 646 |
| SCOPE OF OUR MISSIONARY WORK | 647 |
| GENERAL: | |
| At the Front in China—Sidney G. Adams, M.D. | 648 |
| Two Weeks in the Chusan Islands—Rev. L. C. Hylbert | 650 |
| The Seed that Grew—J. N. Williams, D.D. | 652 |
| Different Kinds of Missionary Service—The Editor | 654 |
| Origin of Railroad Chapels—Rev. Joe P. Jacobs | 656 |
| Etszemu the Naga Deacon—Rev. A. C. Bowers | 658 |
| An Indian Missionary Institute—Secretary Chas. L. White, D.D. | 660 |
| Parables of Life—J. Edgar Park | 661 |
| THE EDITOR'S VIEW: | |
| The Late Emperor of Japan | 662 |
| The New Ruler of Japan | 662 |
| Foreign Advisers of China | 663 |
| Mexico—The Young Turks | 663 |
| Note and Comment | 664 |
| THE OUTLOOKER | 665 |
| DEVOTIONAL | 667 |
| BAPTIST LAYMEN'S MOVEMENT: | |
| Campaign in Idaho | 668 |
| WOMAN'S WORK IN HOME MISSION FIELDS: | |
| Messages from Our Missionaries—Alice M. Olson, Frieda A. Dressel, Sandra O. Erickson, Freada A. Goebel, Bertha E. Kirschke, Anna Nelson, A. E. Johnson | 670-675 |
| Training School Items | 676 |
| Prayer Calendar and Program | 678 |
| MISSION'S MESSAGES | 680 |
| MISSIONARY PROGRAM FOR OCTOBER | 681 |
| BAPTIST FORWARD MOVEMENT | 682 |
| WESTERN WOMAN'S WORK FOR FAR EASTERN WOMEN: | |
| What Western Baptist Women are Doing in China—Mrs. Andrew MacLeish | 684 |
| A Hope Realized—Mary A. Nourse | 684 |
| Dr. Anna K. Scott's Birthday | 688 |
| Missionary Letters | 689 |
| Special Missionary Programs | 691 |
| THE JUNIORS | 692 |
| FROM THE FAR LANDS | 693 |
| FROM THE HOME LANDS | 696 |
| CHAPEL CAR AND COLPORTER | 699 |
| MISSIONS IN THE MAGAZINES | 701 |
| FINANCIAL STATEMENTS | 702 |
| ILLUSTRATIONS: | |
| Ellis Island Scene | Cover |
| In the Famine District of China | 648-651 |
| Mission Study Class, Second Church, Rochester, N. Y. | 654 |
| Chapel Car Workers in Conference | 656 |
| Baptist and Catholic Chapel Cars in Company | 657 |
| Chapel Schoolhouse at Goalpara | 658 |
| Mission Bungalow at Gauhati | 657 |
| Indian Missionary Institute | 660 |
| Frank Sweezy and Family | 660 |
| The Church at Watonga | 661 |
| Pioneer Orchestra in Evangelism | 669 |
| Jennie S. Jerf and her Class | 671 |
| An Arapaho Institute | 672 |
| Summer Picnic at Kadiak, Alaska | 674 |
| Negro School Children in Tampa | 675 |
| Chinese Roof Garden in San Francisco | 675 |
| Alma Wallin | 676 |
| Mission Study Class, La Crosse, Wis. | 683 |
| An Eighth Grade Graduating Class, Hangchow, China | 685 |
| School Dining Room and Kitchen | 686, 687 |
| Dr. Anna K. Scott | 688 |
| Y. M. C. A. Building at Gary, Ind. | 696 |
| A Colporter's Team | 700 |



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# The Publisher's Page

**Our Aim: 75,000 Subscribers to Missions in 1912**

## Note Our Special Subscription Offer for September

All new subscriptions reaching us during this month of September will receive the magazine for fourteen months for only 50 cents, thus getting free the September and October numbers, each of which will contain articles of special value.

* *

## Start the Subscription Campaign Now

The earlier the campaign for subscriptions is started the better. One of the best ways to start it is to have the pastor take a copy of the magazine into the pulpit and holding it before the audience make a brief, spirited announcement concerning it, enlisting in its behalf a more general support among the church members. If envelopes like these (obtainable on request from MISSIONS office) have been previously distributed, a number of subscriptions, enough to start a good sized club, may be obtained on the spot. Other subscriptions will be obtained later through the personal solicitation of the club manager and a committee of two or three appointed for the purpose.

**MISSIONS**

**OUR ONE WORLD WIDE BAPTIST MISSIONARY MAGAZINE**

**Bright Readable Fully Illustrated**

Please enter my club subscription for which I enclose 50 cents.

Name.....

Address .....

Hand this to your club manager or drop it in the offering plate.

## All Necessary Supplies

may be obtained upon request at MISSIONS office. These may include:

1. Sample copies of the magazine.
2. A large handsome poster to be prominently displayed in the church or vestry.
3. Subscription envelopes like the above.
4. Descriptive folders specially prepared for distribution among those not now subscribing for the magazine. These folders are effective campaign literature and should be used by all our managers desirous of increasing the size of their clubs.

* *

## Clubs, Rates, and Remittances

Clubs are five or more subscriptions sent in from a church at one time.

New subscriptions may be added at any time, in any number, at the club rate and will begin with the current issue, or be made to conform with the other subscriptions in the club, unless otherwise requested.

Our custom is to send the magazines to the separate addresses.

We correspond directly with our club managers and would suggest that correspondence regarding subscriptions come through them.

Club rates are 50 cents; to ministers, 50 cents; single subscriptions, 75 cents; foreign postage, 35 cents extra; Canada, 25 cents extra.

Remittances should always accompany subscriptions. We are obliged to hold closely to this rule. Send by postal or express order, payable to MISSIONS. Coin and stamps are undesirable and are at sender's risk.

## Bound Volumes of MISSIONS

As many subscribers have expressed a desire to keep bound volumes of MISSIONS, we have made arrangements whereby, if they will send to us their complete annual file at the year's end, we will bind the same and return to them for the sum of one dollar, this price including 45 cents for the return mailing.

A number of pastors, literature committees and Sunday school libraries would prefer to order a new bound volume to have on hand for reference. It is not an exaggeration to say that as a missionary reference work its value surpasses that of any other denominational publication. The price of the 1912 volume bound in heavy buckram will be but $1.25. Orders are now being received. They should be sent in early as the number of bound copies is limited.

* *

## Our News Agencies

As advertised in the last two issues of MISSIONS, we are making an attractive offer to wide-awake boys and girls to act as our news agents in churches where there are no clubs and in churches where the subscription clubs do not include a relatively large number of the church members. The work of these news agents, wholly different from that of the club managers, will, it is hoped, result in a material gain of regular subscribers to the magazine. Already a number of such agencies have been established with boys and girls from ten to sixteen years of age acting as agents. We shall be glad to send further information about our offer to any boy or girl who will fill out the coupon on this page and mail it to us:

**MISSIONS**
**700 Ford Building. BOSTON, MASS.**

*Dear Missions:* Please send me details of your **Missions** offer for Wide Awake Boys and Girls.

Name .....

Address .....

Town .....

State .....

* *

## MISSIONS will buy the Banner!

### Can Yours be the MISSIONS Banner Church?

A correspondent recently wrote us that at their next Associational meeting a banner would be offered to the church making the largest gain in MISSIONS subscribers during the year. The idea is a good one and MISSIONS stands ready to fulfil the following offer:

We will present to any Association, through an associational director of either the Woman's Home or Woman's Foreign (Western) Society, a MISSIONS banner to be awarded each year to that church in the Association which makes the largest percentage of gain in its MISSIONS subscribers. All the subscribers within the church may be counted, whether all were gained through the missionary circle or not. We hope that wherever a banner is furnished a spirited campaign will be carried on in behalf of larger subscription clubs, and we will be glad to print a list from time to time of the banner churches in the various associations.

# Figures to Reflect Upon

**What Our Churches Must Give, to Meet the Budget of the Present Year**

### The Foreign Mission Society

| | |
|---|---|
| Requires from the Churches for the year | $513,867.22 |
| Received in first three months | 29,782.61 |
| Must receive in coming nine months | 484,084.61 |
| Receipts exceeded those of last year for the same period by | 2,234.49 |

### The Home Mission Society

| | |
|---|---|
| Requires from the Churches | $352,992.00 |
| Received in first three months | 18,601.98 |
| Must receive in coming nine months | 334,900.02 |
| Receipts exceeded last year by | 883.62 |

### The Publication Society

| | |
|---|---|
| Requires from the Churches | $118,708.86 |
| Received in first three months | 12,353.28 |
| Must receive in coming nine months | 106,355.58 |
| Receipts less than last year by | 2,627.42 |

### Woman's Home Mission Society

| | |
|---|---|
| Requires from the Churches | $164,400.00 |
| Received in first three months | 9,617.93 |
| Must receive in coming nine months | 154,782.07 |
| Receipts less than last year by | 5,461.77 |

### Woman's Foreign Missionary Society of the West

| | |
|---|---|
| Requires from the Churches | $83,000.00 |
| Received in first three months | 5,734.65 |
| Must receive in coming nine months. | 77,265.35 |
| Receipts less than last year by | 207.30 |

The Churches include the gifts of the Young People's Societies and Sunday Schools.

The above figures show the necessity of strenuous and continuous effort. Keep them before the people.

MISSIONS

VOLUME 3 NUMBER 9

SEPT., 1912

# Scope of the Northern Baptist Missionary Work

THE American Baptist Foreign Mission Society prosecutes missionary work in Burma, Assam, South India, China, Japan, Africa, the Philippines; and gives some aid to the work in France, Germany, Sweden, Spain, Russia, Norway, Denmark and Finland.

The American Baptist Home Mission Society works in the United States, Mexico, El Salvador, Cuba and Porto Rico.

The American Baptist Publication Society has the United States for its main field, assisting somewhat in other countries in tract and Bible work.

The Woman's Foreign Mission Societies of the East and West are affiliated with the Foreign Society.

The Woman's Home Mission Society works in cooperation with the Home Mission Society, in the same territory.

The Foreign work includes in its scope the evangelistic and educational, and its results rank it high among the great missionary agencies of the world. In the Far East it has a great influence and a marvellous opportunity. If its income were double its work could easily be quadrupled abroad. The Woman's Societies furnish teachers, nurses and doctors, and trained workers.

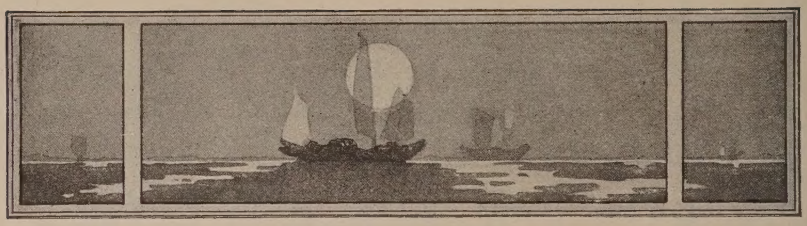
The Home work covers the frontier, schools for the Negroes, Indian evangelization, aid in erecting church edifices, and evangelistic and educational work in Mexico, El Salvador, Cuba and Porto Rico; also cooperation with city mission societies and state conventions in work for the foreign population. The Woman's Society provides teachers for the schools, and does a special work in the homes, reaching into the foreign populations. It also maintains the Missionary Training School in Chicago, which graduates trained workers for the home and foreign field.

The Publication Society has a force of Sunday school missionaries, carries on a chapel car and colporter evangelistic work, and does the Bible work for the denomination.

Taking all these Baptist organizations together, they are adequate to do the work which our denomination ought to undertake, as its share of the evangelization of the world.

The only lack is the lack of sufficient resources, for which the Societies certainly are not responsible.

THE AMOUNT WE OUGHT TO RAISE
THREE MILLION DOLLARS THIS YEAR



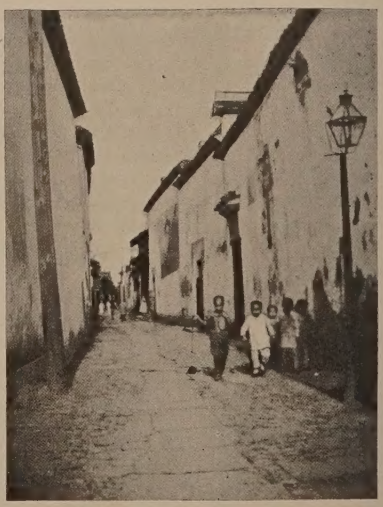
# At the Front in China

**By Sidney A. Adams, M.D.**

MEDICAL MISSIONARY AND RED CROSS WORKER DURING REVOLUTION

BANG! The cloud of dust clears away, near the guns are three imperial soldiers needing help. One poor fellow has been nearly cut in two by part of the shell that has just exploded. No help for him! Another dies in a few moments from a flying fragment that has taken part of the skull away. The third has lost part of his jaw and is a horrible sight as he grovels in his pain. Sad work for the Red Cross worker! Another shell explodes near by, killing an officer's horse and knocking down a small house just behind. The soldiers look on with interest to see if the man with the Red Cross on his arm is going to quit. *They* cannot, for the officer's ever-ready revolver, and an executioner's six-foot sword are ready to take the life of any shirker. But they see him stay and gather the wounded on stretchers, then send them to the hospitals. They watch him searching among the dead until he finds a man who had lost a leg. This poor fellow has fear of death written large upon his quivering face, and with imploring eyes begs not to be left. As long as he has strength the Red Cross worker carries the wounded man on his back, then transfers him to his bicycle for the rest of the long journey to the hospital. He faints several times on the way when the "zip" of a bullet or the bursting of a shell comes too close for safety. All the poor man could utter was an imploring plea, "Don't leave me, don't leave me!" Then come the welcome shelter and relief in the hospital, many hands stretched out to help. The soldiers and the people ask each other, "Who is this man with the Red Cross badge, what is he?" "A foreign missionary," is the answer. For years in their memories will remain the Christlike example of a man, a Christian foreigner, who could and would help them in their time of great need.

The guns are quiet now in Central China, the wounded are getting back their health, many thousands have passed into



IN THE FAMINE DISTRICT

INVESTIGATING THE FAMINE—ARMED BANDITS WHO ESCORTED US THROUGH THE TOWN

eternity. None of the survivors would willingly go through the experience again of hades let loose, with its fire, rape, murder, torture and sudden death. Hankow, Hanyang, Wuchang, are names that the world has used. The centre of a great nation that is struggling for life. They will become the centre of education, commerce and railway enterprise. What have the Baptists of America here? A strong evangelistic work among the men and women, no educational work worthy of the name, one girls' boarding school, one well-equipped hospital for men.

### WANTED—MEN!

Whatever the future of China may be, the fact remains that men are needed. While the unsettled state of affairs continues they can be studying the language and the people, who were never more ready to hear than they are to-day. The temples are being cleared of their idols, the priests and nuns dispersed. Shall China's cry to the nations who in God's plan have been the means of this awakening be like that of Micah of old, "Ye have taken away the gods which I made, and the priests, and ye have gone away, and what have I more?" Having created in the hearts of the Chinese people a distrust of the old shall we let them sink into the dark depths of agnosticism, atheism, and a heartless materialism? "Don't leave me!" China cries. Let the answer of the men of Christian America be "No, we will not leave you. We will send out men who have touched the Master's hand, who will minister with wisdom and love, and will preach a faith in Christ that can keep as well as save."

### THE QUALITY OF MEN REQUIRED?

Here is a sketch of the man that is needed today at the front. Physically, he must be hard as nails. Mentally well fitted to deal with students educated in America, Europe and Japan. A heart of sympathy for the poorest of the poor. Spiritually having the grace of the Lord Jesus Christ. He must also have the patience of Job, for he will "have need of patience." He should be content to keep quiet for two years studying the language and the people. He ought to be prepared to lead, and also to be led to do great things from small beginnings and often out of nothing. Ye Matthews, Marks, Lukes and Johns! come all of you to China, but bring with you the spirit of Job and of Paul.

China has a rough road before her! It would be a crime for civilization to abandon China in her famines or the sorrows of a new birth. The call to the Church is of glorious opportunity. Do not leave the Chinese Church alone. Give of your strength in men and equipment. Above all give us freely of the strong brotherly affection in prayer, which binds our hearts and our efforts in one for the redemption of China.

MISSIONARY JAMESON AND THE SEDAN CHAIRS FOR TOURING FAMINE DISTRICTS TO INVESTIGATE CONDITIONS AND BRING RELIEF

# Two Weeks in the Chusan Islands

**By Rev. L. C. Hylbert, Ningpo, East China**

I HAVE just returned from a most interesting two weeks' journey to the Chusan Islands. First one of the evangelists and I went to Ling Fong temple, carrying with us 1,000 Gospels and 1,000 tracts. It was a great feast day at the temple and thousands of people were there. I rented a little room beside the temple and from the window we sold all of the tracts and Gospels in less than half a day. After we were sold out many people came and wanted to buy more. On Tuesday we met Dr. Goddard and spent almost two weeks with him at his Chusan churches. The most interesting part of our trip was at Dae San, one of the islands farthest out and one of the most thriving fishing stations along the coast of China.

Dae San Island is fifteen miles long and five miles wide. As we came into the harbor at Dae San we beheld a fleet of thousands of fishing boats just setting sail for the day's work. We were told that there are 3,000 registered fishing boats at that one place, and as each boat carries at least seven men there must be some 20,000 fishermen on that one island. The industries are fishing, making salt by a method of sun evaporation of the ocean water, and farming. At present we have a little church there of thirty-four members. We called on them and a great many more. Six years ago on this island there were many pirates. Their robberies were frequent and it was considered unsafe to visit it. Once the pirates attempted to rob Mr. Li, our evangelist. In the fight the leader of the gang was killed by one of his own men. Officers were sent in and captured many of them, so that for a while things were quiet. But last winter when there was neither law nor order on the island during the revolution a brother of the famous pirate chief got a crowd together and robbed many places. Again this Mr. Li suffered; they robbed him of three hundred dollars and by a system of tortures too dreadful to relate they compelled him to deed over all the property he had. After the revo-

lution the Chinese republic sent soldiers over and captured many of the pirates and they are now in jail, waiting trial. Their relatives and friends got the idea that our evangelist led the soldiers to these men's homes, so they are very bitter towards him. While Dr. Goddard and I were there we were going along the road in that locality with the evangelist. The people saw him and out came three women and two men with clubs, hoes and axes to hew him down. We did not try to fight them, but we did try to keep them away from our preacher. Once when one of the men got close and had his club ready to strike, I caught him by the uplifted hand and with a full swing with all the strength of my 200 pounds I gave him a sling down over the hill that resulted in a number of somersaults. Finally we got control of the situation sufficiently to talk with them and went in and had a cup of tea with them while talking the whole matter over. But we reached no very satisfactory conclusion, for the next Sunday they attacked two of the church members as they were on their way to church. We reported this fact to the officer and he sent a man over to inform them that they must stop. Religious proclamations are now posted stating that no one is to be molested either in going or coming or while at worship. That is much like our laws at home.

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### The Future of China

I trust that you are keeping in touch with the movements in China. Very much depends upon the part of the country that one comes from as to the opinion regarding the republic. Among those north of the Yangtse there is for the most part little confidence in the future of things. Those south, say from Canton, speak more hopefully. I am more and more doubtful as to the future. As I have often said, the lack of leaders is the great weakness. Then too the life of "squeeze" and the custom of dishonest dealing is sure to tell against any government. Conditions are so very different from anything that we have ever known in Japan that one cannot judge by Japan. I confess to a growing pessimism as things drag on.—J. L. DEARING, Yokohama, Japan.

GOING FROM HOUSE TO HOUSE INVESTIGATING FOOD SUPPLIES

# The Seed that Grew

By J. N. Williams, D.D.

A CORRESPONDENT of the *Watchman* reporting to that paper revival services and the baptism of seventeen young men in Putnam (Conn.) Baptist Church had this word of commendation for the two evangelist helpers in this successful campaign. "Evangelist Currie and his singer, Joseph A. Paquette, did noble work there for three weeks." This thoroughly French name, Paquette, in an English revival movement, naturally attracted my attention and led to the query in my mind whether this French gospel singer might not be one of the converts of Biddeford, that great centre of French people, at the time that it became one of our mission fields.

Among the very first converts in that Maine town I remember well a French boy who accepted the truth of the gospel amidst great hindrances and most cruel opposition on the part of his Roman Catholic parents. His English-speaking friends, finding his name "Pierre Paquette" of not very convenient pronunciation, had dubbed him "Peter-Pocket." The name had stuck as nicknames usually do and as "Peter-Pocket" I knew him well. But on inquiry and investigation, I found that the Putnam gospel singer, Joseph A. Paquette, though bearing the same family name, and himself a young French convert from Romanism, was not the little hero of our Biddeford story. The conversion of little Peter was a most remarkable work of divine grace and might appropriately be told under the heading of "The Bible in a Cotton Mill."

### THE BIBLE IN A COTTON MILL

A French boy was working in one of the great cotton mills of Biddeford, Me., on looms next to those of a Christian woman, a member of the local Baptist church. Having a class in the Sunday School, this good sister was in the habit of taking her Bible along with her, leaving it on the window-sill, near by her work, where at intervals of rest from weaving, especially at the noon hour, she could read up on her Sunday School lesson. This boy, with a love for books quite common in youngsters of serious turn of mind, would now and then take up the book and read a few verses here and there on any page to which the book might happen to open. We who know something of the Word of God, how it can silently and secretly do effective work in the human heart and win its way into the thought and affections of young or old, will not think it strange that the outcome of these Bible readings was to bring young Paquette into sympathy with Protestant evangelical services.

A new want had sprung up in his soul that no longer could be satisfied with gorgeous ritual and the chants and *vobiscums* of the Romish Mass, but craved what he could hear and learn in the simpler exercises of Protestant worship. Attending quite frequently the evening meetings unbeknown to his parents, he gave his heart to God and also became a devout worshipper at the monthly French meetings which I was holding at that time in Biddeford. On the occasion of one of my monthly visits to Biddeford, I found that the day of sore trial had come for our dear young brother. His parents had become aware of his frequent attendance upon the Protestant worship of the city, and after counseling with the French priest they had planned procedures that they hoped would bring the boy back to the Catholic Church.

Meeting our young brother at my next monthly French service, I greeted him with the inquiry, "Well, Peter, how have you been getting along?" "Quite well after a sort," was his reply. "Joyful as ever in my soul, but I have had a rough time of it since you were here. It has left me with a very sore back. My parents have been informed of my attendance at Protestant meetings, and the priest has stirred them up fearfully. Last Wednesday evening both father and mother undertook to make me promise I never would attend Protestant services again. As I refused to bind myself by any such promise, mother flew into a

terrible rage, threw my hymn-book into the fire and lashed me most unmercifully. The lash has left its mark on my shoulders and my back is streaked with the cuts of the whip."

"I may," he said, "have to pay dearly for being here tonight. For mother has my little brother shadow me and see where I go. And during the service here tonight I noticed one of the window blinds opening slightly as if some one was trying to see what was going on within and who was there. Another flagellation awaits me at my home, I fear."

What counsel to give to this dear young disciple I hardly knew. The legal rights of parents' interference, of course, must be respected. This I did say: "Paquette, try this on your father and mother. Be one of the best of boys in your home, obliging, respectful, kind, obedient, especially in all things other than your faith in the gospel and your religious life and practice; and if after all this there should be no let up in the cruelty and fanaticism of your parents, warn them well that you will publish it throughout Biddeford and tell every Protestant Christian you meet how you are whipped and abused in your Catholic home. Perhaps this, for very shame, may restrain them in their outrageous conduct toward you." But it did not, and so, like many others, he had no alternative but to give up his home to serve his God and save his soul.

About this time, Pastor Merrill of Biddeford had accepted a call to a secretaryship in Rochester, N.Y., and had moved to that city. The disappearance of young Paquette not long after was no mystery, at least to his friends in Biddeford, who were joyful in the assurance, that "It was well with the lad." But the place of refuge was kept something of a secret to the general public lest trouble should follow him there despite the befriending of his former pastor. Rescued thus from an intolerable situation that had given him nothing but the lash and most shameful abuse, — even the hiding of his Sunday-go-to-meeting clothes to prevent his attending gospel-services, — our young brother had dropped out of our sight but not outside of our sympathies and our prayers.

A few years later when attending our great Missionary Anniversaries at Boston, I met the man who had most generously befriended the boy, the Rev. Mr. Merrill. I got from him this precious and befitting sequel to my story. To my inquiry, "Oh! tell me what you have done with our little 'Peter-Pocket?' Has he turned out well?"

"Peter," he answered, "has been doing grandly. He has also developed into a first-class evangelist singer, and has a fine voice. He is now engaged in revival services under the auspices of the New York State Baptist Convention and gives great satisfaction."

This was good news. Not only had the little French boy grown up to Christian manhood and kept the faith but was devoting his time and talent to winning souls to Christ. The little boy whose back was sore from cruel beating is a "Sankey" now, and what I did not know before penning this, there are two Paquettes singing the songs of Zion instead of one in our good New England States, and there is nothing wrong about their names. One is Peter and the other Joseph.

✠

## What our Friends are Saying about the Magazine

### UNDOUBTEDLY SO

I am very much interested and profited by each number of MISSIONS. I wish it were in every Baptist family, and if carefully read I am sure there would be a great increase of missionary intelligence, activity and giving to make the conquest of the world for Christ.

D. H. STODDARD, *Chicopee Falls, Mass.*

### THE BEST

I think my subscription to MISSIONS expires in March sometime. I don't want to miss a single issue of this grand monthly. I regard it the best of any missionary magazine I have seen.

S. U. EDWARDS, *East Schodack, N.Y.*

### WHAT MORE CAN WE DO?

I want to make the suggestion that you lay this pretty heavy on the hearts of all the District Secretaries and General Missionaries to try and advertise MISSIONS in all their visits to churches, and get clubs started.

D. D. PROPER, *Omaha, Neb.*

MISSION STUDY CLASS, SECOND BAPTIST CHURCH, ROCHESTER, N. Y.

# Different Kinds of Missionary Service

**A Personal Word with Our Friends and Fellow-Workers, the Club Managers, to whose Unpaid and Unselfish Service the Cause Owes so Much**

SOME good people are greatly troubled because they cannot do certain kinds of religious work which appeal to the imagination. They cannot go to the foreign field as missionaries. They do not feel fitted for leadership in missionary circles or committees or meetings. They belong to the great body of the silent and inconspicuous members of our churches, and frequently lament their inability to do some larger service.

We wish to dignify the lesser forms of service. To begin at the very beginning, we say with emphasis that the church member who leads a good and kindly and considerate life is rendering a very great service by that fact alone, regardless of all accompanying facts. Our common measurements of great and small do not amount to much, since we see marvelous results growing out of apparently simple and inadequate causes. A young man named Hudson Taylor dedicates his life to unswerving faith in God and the divine promises, learns to walk by faith, makes trust the watchword of his career, and out of that single life's devotion and faith springs a China Inland Mission that is one of the most effective evangelizing agencies in that land of missions. When Hudson Taylor started he knew only that in the struggle between easy and hard living he had chosen the hard way because he believed he could do more good in that way.

It is not small service to engage in a mission study class and become familiar with the great facts of modern missions, able to awaken interest in others. A humble young woman in a rural church becomes enthusiastic as the result of a week at a missionary conference. She takes some of the striking paragraphs of MISSIONS, describing the needs and opportunities of various fields, and reads them in the prayer meeting. This becomes her custom; to inject a little fresh missionary information. She is the only one who has

thought to do this. One evening a visitor chances in with a friend and hears an item relating to a special need. The young woman does not know until long afterward that the reading of that item led directly to a gift of a thousand dollars from the visitor to the Foreign Society. Gift or not, she was rendering a distinct and most fruitful service.

Missionary interest is dependent largely upon missionary intelligence. That is a truism. But granting that, one who in any wise helps to spread missionary intelligence thereby helps generate interest and benevolence. We regard the work of the solicitor of subscriptions for MISSIONS, therefore, as distinctively missionary work, immeasurable in its outreach and influence. The agent of the magazine, working hard and without recompense other than such as comes from all unselfish work for a great cause, may come to feel that this is of no especial moment as Christian service. We cannot so regard it. The man or woman who gets up and keeps up a large club for MISSIONS in a church, is doing important service to the local church as well as to the wider cause. The home with MISSIONS in it will be a better home, readier for interest in all the affairs of the kingdom.

If one could only follow MISSIONS in its course. In this home a weary mother has found her burdens almost too heavy for her strength. At the moment of need the postman brings MISSIONS, and attracted by the first picture to which she opens, she reads of the tragedy in China which took from a missionary his wife and all his children but the baby. When she has finished the simply told story of escape, and realized what had happened to that once happy family circle, her own troubles seem as nothing compared with her happiness and the safety of her loved ones, and a new impetus comes to her spirit, a new hope into the home life. She does not tell her husband whence the change, and certainly she would never think to thank the agent who persuaded her to subscribe for MISSIONS; but the credit goes to the agent's account in those ledgers of life which do not err in record.

In another home a young man has heard the call to the ministry, but is wavering. Other voices are alluring him. He is engaged in self-struggle when his mother brings him something to read that has stirred her heart. She hands him a copy of MISSIONS, in which she has been reading of the heroic work of our missionaries in the Chinese revolution, and of the Red Cross valor that so deeply impressed the Chinese and brought them to see the true spirit of the Christian missionary. The young man reads and his soul is set afire. This is the work for a true young man today, he says to himself. He will give himself to the ministry, and to that ministry in the country that is being made new by the teachings of Jesus.

So one might go on. Behind this fruitful work is the unrecognized agent but for whom MISSIONS would not be in these homes. Unrecognized? No, not in those ledgers already mentioned. Coworking club manager, helping us get MISSIONS into the Baptist families, you are engaged in missionary work as we are, each in our own sphere, and we are both of us engaged in missionary work as truly as is the pastor who preaches a missionary sermon, or the secretary at his desk, or the other missionary on the field, who is able to be there because so many of us at home are doing our part, however humble, to keep alive the missionary spirit in our churches, and so keep the missionaries alive upon their distant fields.

Let us all dignify our work—and push it!

CHAPEL CAR WORKERS AND SECRETARY SEYMOUR IN CONFERENCE

# Origin of Railroad Chapels

**By Superintendent Joe P. Jacobs**

DURING the St. Louis World's Fair, while the chapel car "Messenger of Peace" was on exhibition in the Transportation Building, we had many very interesting experiences.

One morning a gentleman came into the car almost as soon as it was opened and standing upon the platform, his head almost reaching the ceiling, said, "I am very glad to see this car and note the splendid results of its work. I am the father of this work in America." "I presume that you are Bishop Walker of the Episcopal Church," the missionary said to the tall man, "and I should like to hear just how you conceived the idea of chapel cars." The tall man said, as nearly as I can recall his words:

"I was on a tour around the world and while crossing Siberia I noted on Sunday morning that an extra coach was attached to our train and upon reaching the next town the train was held there while the people attended Mass. Curious to know how this service was conducted, I entered the car and stood with others while a Greek Catholic Priest said Mass. This over, the train moved on to the next town, where a similar service was held, and so on through the day. Living as I did then in North Dakota, I thought how convenient an arrangement like this would be for me to conduct confirmation services and organize churches on that frontier. Upon my return to America I made known my plans to some wealthy friends and it was not long before my dream was realized, and I began work in the great Northwest with the first chapel car that was ever built in America. When I left that Diocese for Buffalo I left to my successor the car, but he made little use of it. Your Boston Smith and Wayland Hoyt gathered their ideas from me, just as I had done from the Greek Catholics and I am really delighted to see that you Baptists have greatly profited by an Episcopalian idea." With this as an intro-

duction, he began asking many questions about the work. He was told that the Baptists have six cars, and that their names were "Evangel," "Emmanuel," "Glad Tidings," "Good Will," "Messenger of Peace" and "Herald of Hope," where they were working and some of the visible results of their work. After listening attentively to the story of their achievements, he said, "I rejoice with you over these achievements and believe that there are yet larger possibilities for them in the future."

Another morning, very early, a medium sized gentleman, somewhat advanced in years, came into the car and asked if he might take some measurements. The missionary assured him that he might and, procuring a tape line, offered to help him. After recording lengths and breadths, heighths and depths, and making earnest inquiry into the manner of work, he deposited a liberal contribution in the "Free Will Offering Box" and said, "These cars are of such service to Protestants, why would they not be of service to Catholics?" As he left the car, he handed the missionary his card and said, "You may hear from this interview. The missionary looked at the card and the name upon it was Ambrose Petre, and that missionary has a very distinct recollection of hearing from that morning's interview, but not from Mr. Petre. He heard from it through the daily papers when, two years after, appeared the announcement that Mr. Ambrose Petre had built a magnificent chapel car and presented it to the Catholic Church Extension Society, and that it would be dedicated at the La Salle Street Depot in Chicago on a certain Sunday afternoon. And it was.

The Episcopalians have long since ceased to use their car and the Roman Catholics have only one.

**Dr. Seymour Says:**

Here is a fine juxtaposition. The Roman Catholics have a Chapel Car modeled after ours. It is called "St. Anthony:" here is a picture of "Emmanuel" and "St. Anthony" together and the two missionaries, E. R. Hermiston and Walter O'Brien side by side; while Mrs. Hermiston and Marjorie are the happy witnesses. This happened at Astoria, Washington. Spiritual religion and ritualism are on wheels; it is not difficult to tell which will run the longest, and make real progress.

CHAPEL SCHOOLHOUSE AT GOALPARA

# Etszemu, the Naga Hills Deacon

**By Rev. A. C. Bowers, of Goalpara, Assam**

IN Gauhati they called him Etgemo and he also had a new name that the Lord gave him. Perhaps ten years ago he came down from his native village in the Naga Hills and worked as a syce and coachman for a native Government officer for about three dollars a month. He was a Lota Naga and had holes cut through his ears for receiving bits of cotton and other ornaments. His nose was flat and his features decidedly Mongolian. His skin was dark brown but it covered a sturdy body. He was not afraid of any animal that walked, but curious to note could not climb a tree for fear of falling.

When I first met him in Goalpara he was sitting near his master's stable with his little daughter in his arms. We talked of his country and people and then of his religion. He did not believe in the gods and demons that were worshiped by his tribe, but he did believe that Christianity was the true religion for those who had not such an appetite for drink as he had. He had learned to drink while a babe and he did not feel that any religion could help him give it up. Beside this he was addicted to gambling and did not want to take up a new religion and then not live up to it.

Some time later we learned that he had taken all his wife's savings (that she had earned by knitting and weaving, and was keeping to take them back to their country), and in one night lost it all in some game.

When he left his employment with the government officer he was employed as "syce" for the Mission. We often talked of religious matters, but he hestitated a long time because he wanted to be sure. When finally he was persuaded that through faith in Christ he could get sufficient strength, and when he had surrendered his heart and last of all the lock of hair that is held sacred, he was baptized. His wife followed later.

For nearly two years he was a most earnest, faithful Christian here at Goalpara. When he went with me into camp he was the most helpful of all the workers because his life talked. He gained the respect of all who knew him, and before we left for furlough he had been elected a deacon of the Goalpara Church.

While we were at home he went to Gauhati and was "syce" for Brother Tuttle. He took up his work in the church there and was one of the most faithful. His testimony and prayer were always lis-

tened to with respect, for he spoke from a deep experience. In one meeting he related a dream. In it he had seen heaven and he told of all its beauties and purity and pointed a lesson for some of the native Christians that any one with guile or deceit in his heart could not go there. It made a great impression on those who heard it, even the missionaries A few weeks after this he took sick of something like cholera and died, but he died in the fullest trust in Christ.

He was only an illiterate, ignorant, simple-minded Naga servant with holes in his ears, but he was also Etszemu the deacon with the love of Christ in his heart and with a new name written by the Lamb in his book of life.

If this one soul had been all the fruit of the years of work at Goalpara it would have paid a thousand times over. His influence is still with us and will bless for years. Yes, of a surety missions pay. *Goalpara, Assam.*

MISSION BUNGALOW AT GAUHATI, ASSAM

# An Indian Institute

**By Secretary Charles L. White, D.D.**

WE are indebted to Rev. J. C. Killian, missionary in charge of the Chapel Car "Evangel," for the accompanying pictures, taken at the second meeting of the Deacons' and Misssionaries' Institute of the Cheyenne-Arapaho Baptist churches. The gathering was held at Watonga, in the mission church. The picture represents the Indians gathering for service, and among the number are missionaries. Rev. F. L. King, who for many years has toiled in this field, speaks the language with ease and also is an expert in the use of the sign language.

Here the Arapaho church gathers every Sunday for its regular services. The midweek meeting occurs on Wednesday. In the morning the women sew their patchwork and the men tell stories of the former days. The early part of the day is thus given up to visiting and work, and the common meal, for which ample provision is made according to the Indian style, partakes of the nature of a love feast. The Indians generally eat alone, and the missionary appears on the scene in the afternoon, in time for the religious service, which is conducted as a prayer

THE CHEYENNE-ARAPAHO MISSIONARY INSTITUTE AT WATONGA

meeting. Some of my most pleasant memories are connected with such a service held in the Rainy Mountain Mission.

Jesse Bent, one of the best products of our Indian missions, who has served long and faithfully as an interpreter, made an address on "What a Pastor should do." The discussion was led by Deacon Rising Sun. Dr. C. A. Freeman gave his opinion as to "What the Deacons should Do," and Deacon Lone Man followed in an interesting discussion. The venerable Deacon Buffalo Meat gave a characteristic talk on "What the Christian Men should Do," and was followed by Frank Harrington, another Cheyenne Indian. The discussion of Miss Mary P. Jayne's paper on "What the Christian Women should Do" was led by Minnie Lone Man.

On the afternoon of Tuesday the devotional service was led by Deacon Harry Star, another Indian interpreter, and the paper presented by Miss Mary A. Brown was discussed by Mrs. Howling Crow. Mrs. Mary A. Freeman gave a talk on "The Care of the Sick," and Mr. Ed Shields spoke on "Religion and Farming." This was followed by an address on "The Outlook," by Mr. F. W. Freer. The opening of the question-box at this service was an interesting feature.

On Tuesday night the sermon was preached by Rev. J. C. Killian, and on Wednesday morning the devotional service was led by Deacon Clarence Powder Face. A stimulating address on "Regular Church Attendance" was made by Deacon Cut Nose, and a truly Indian discussion of this was followed by Charles Matches. Rev. G. Lee Phelps explained how mid-week prayer meetings should be conducted, and Deacon Howling Crow followed on the same subject. "Covenant Meetings" were emphasized by Rev. F. L. King and were also discussed by Deacon Short Man. "The Observance of Special Days" was explained by Rev. Robert Hamilton and further emphasized by Mrs. Buffalo Meat.

Wednesday afternoon Deacon Red Bird, an Arapaho Indian, who is a prosperous farmer and an Indian of great dignity, led the devotional service. This man was

FRANK SWEEZY AND FAMILY

saved from a life of drunkenness, and tells the story with a pathos that one can never forget who has heard the tale.

"How to Conduct Social Gatherings" was discussed by Mrs. F. L. King and by Joe Yellow Eyes. Deacon Grant Left

Hand presented a paper on "Social Visiting," and William Goodsell spoke on the same subject. The opening of the question-box was preceded by a final Indian talk on "Social Work" by Deacon Hale, and the same subject was discussed by Deacon Little Elk.

Each paper and discussion occupied thirty minutes. The final sermon was preached by Rev. F. L. King, and the Institute ended with a feeling on the part of all that the sessions had been very profitable.

WHERE THE MEETINGS WERE HELD—A STRONG HOME MISSION CHURCH

# Parables of Life—A Missionary Church

**By J. Edgar Park**

THE service started in China. The hospital door opened and two patients walked down the steps cured. Their faces sang the Gloria.

The congregation was then led in prayer by a sailor in the fo'cs'l of a ship in mid-Pacific. He did not know who had sent him the book which had touched him so deeply, but he found himself praying in spite of himself as he finished it.

The Scripture reading was by a home missionary in his own shack in the wilds. He read the Psalm, "Bless the Lord, O my soul!" for just that morning a passing rider had left at his door the letter telling him what an Eastern church was going to do for him and for his work.

The first anthem was by a thousand city children who were having their first day in the country.

The second anthem was by a choir of the blind who had received their sight, the lame who walked, lepers who had been cleansed, deaf who heard, dead who had been raised up and the poor who were having the gospel preached to them through the work of that church.

The sermon was by a large basket of roses in the central ward of the city hospital.

There was no benediction, for the service never ended day nor night. It was all mine as I sat in the pew reading the treasurer's annual report which had been put around that morning.

At length the bell stopped and the minister rose in the pulpit and said, "Let us continue the public worship of God." He spoke softly, but his voice filled the world. I saw a carpenter in the front pew and his face was aglow.—*The Congregationalist.*

### The Late Emperor of Japan

THE death of the Emperor of Japan on Monday, June 29, ends the era of Meiji and begins the new one of Taisei. The era changes with every reign. The tributes to the Emperor Mutsuhito unite in recognition of the remarkable qualities that made him the real ruler under whom Japan emerged from its feudalism into a modern constitutionally governed nation, to the surprise of the world. He ascended the throne at fifteen, Feb. 13, 1867. His name literally means "gentleman," and was rightly bestowed. His first step after his coronation was unprecedented. He granted an audience to the representatives of the foreign powers, a concession never before made by the imperial dynasty. Like the Chinese emperor, the Japanese emperor, who was worshipped by his people as a god, was invisible to all save a sacred few. But this did not please Mutsuhito, who had informed himself concerning the customs of the outside world and liked western ways to a degree that startled his people. He founded the imperial government upon a firm temporal basis, in addition to the ancient spiritual one, and began a work of construction that placed Japan among the great nations. It is undoubtedly due to his enlightened leadership that in the Japan of today all forms of religion are tolerated, justice is administered as perfectly as in the United States or England, Japanese steamships ply the seas, Japanese ambassadors and consuls are found in all countries, institutions of learning have been established, and all modern improvements are common in the empire. The Japanese people, be it said to their credit, realized the true greatness of their ruler, and were ready to offer him the homage of patriotism and religion. He firmly established the empire in the hearts of the people, and bequeathed a noble legacy to his son.

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### The New Ruler of Japan

Crown Prince Yoshihito, who immediately assumed rule with simple ceremonies, is thirty years of age, and has been carefully trained both in civil and military lines. The funeral ceremonies will take place probably in September and the coronation in a year. The Japanese people manifest the most profound grief at the loss of one who was more than a mere mortal to the masses of them. Both in Japan and in foreign countries, the feeling is general that the policies of the empire will be continued without radical changes by the new emperor, and that Japan will maintain its place and its friendly relations with the nations. We shall await with interest the opinion of our missionary leaders as to possible effects upon the religious interests of the empire. Of late there has been a strong effort made by the officials to revive and increase the worship of the emperor, possibly as one way of offsetting the influence of the Chinese Republic upon the people. The sudden break in personality may make this more difficult. Certainly the Christian

influences were never so strong in Japan as today, and the new mikado will no more fail to recognize them than did his illustrious father.

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**Foreign Advisers of China**

The announced appointment of Prof. Jenks of Cornell and Dr. George Morrison of the London *Times* as financial and general advisers respectively of the Chinese government is good news to those who are hoping for the best things in China. If the Chinese people will accept wise counsel, and not be misled by fear of foreign inteference, the Republic will have chance to establish itself firmly. The chief peril at present is that the people may refuse the financial aid of foreign nations, through dread of the consequences, and thus plunge China into another rebellion for want of money. Yuan Shi Kai has to deal with a frightened people on the one hand and a childish and not unselfish National Assembly on the other. If the American and English advisers are accepted, we shall have much more hope of a successful passage through the rapids and between the rocks. Dr. Morrison has been in China for seventeen years, has traveled all over the country, and is recognized as the best informed foreigner on oriental affairs. Chinese and Europeans alike admit his knowledge and authority, and the Chinese have thorough confidence in him as a friend of their nation. He can be to the new government what Sir Robert Hart was for so many years to the Manchu dynasty.

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**Affairs in Mexico**

The conditions in Mexico do not seem to improve. Americans have been subjected to grave mistreatment, and the destitution of American refugees from Mexico, quartered at El Paso, Texas, led the Senate to pass a resolution authorizing the War Department to spend $100,000 for their relief and transportation. A large number of Mormons have fled across the border, and tell stories of great suffering and of the murder of many of their number. The Mexican government is seeking to put down the rebels and protect foreigners, but is admittedly too weak to carry out its plans. It is charged that Americans are fomenting trouble in order to bring about American intervention, and these charges and the attacks upon Americans will probably be investigated.

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**The Young Turks**

The news from Constantinople is that great and probably violent changes in the Turkish Empire are inevitable. The revolt against the government of the secret comittee of Union and Progressive—the young Turk organization—is not merely an army affair but a general revolt of the upper class Turks against despotism. Whether it will be possible to maintain a Turkish government in Europe is said to be in doubt. In this day of rapid changes in the East, what a fine thing it would be if Turkey should cease to exist in Europe, and Palestine become a Christian State, under the joint protectorate of the Powers. That hope and dream of millions is not nearly so difficult of realization as was the establishment of a Chinese Republic.

O

**Setting an Example**

For missionary zeal we turn to converts in non-Christian lands, and often they put us to blush. For example: While Protestant churches in America send out one missionary to every 3,000 members, the 750 Christians in Bolenge, Africa, support 76 native evangelists whom they send out among pagan tribes. Twelve years ago they were uncouth savages.

¶ The financial statements of the five Societies for the first three months of the fiscal year beginning with April, 1912, show a decrease of $36,191.77 as compared with the corresponding period last year. The receipts from the churches, young people's societies and Sunday schools, however, show a slight increase for the Foreign and Home Societies. The next three months should bring in a very much larger amount proportionately, if the year is to close with a balance that may be applied to the deficit. Now is the time to plan for increase, and not wait until the last month.

¶ Mr. Beecher once wanted to purchase a horse. The owner said he was sound in every particular and willing to work. "Willing to work, did you say?" said Mr Beecher, with a twinkle in his eye. "Yes," replied the gentleman. "Then," said Mr. Beecher, "how I wish I could enroll him as a member of my church!"

¶ Dr. Morehouse's sermon, delivered at the Des Moines Convention, has been published in neat pamphlet form, and should have the widest possible circulation. The announcement regarding it in another place by Secretary Bitting shows how pastors may secure copies of the sermon for distribution among their people by paying the cost of the postage simply. A suggestion is also made concerning an evening meeting in which the sermon should be used as the topic. There is tonic in the discourse, which is worthy of the leader whose life has been so effective in service for the highest interests of the country and the world.

¶ The report of the Foreign Missions Conference of North America for 1912 makes a pamphlet of 243 pages—a volume in fact of missionary information of valuable character. The foreign field considered at most length was Japan. The papers presented by the missionary experts are of great importance, and illustrate the service that may be rendered by such a conference, which brings together the chiefs of all the missionary boards and societies. The report may be had by sending twenty cents for it to the Foreign Missions Library, 156 Fifth Avenue, New York.

¶ A church that is living upon its Yesterday is giving Tomorrow nothing adequate to live upon. The past should be an inspiration for the future, not a substitute for present service.

¶ "If I knew of some way to make a Christian university really Christian and to keep it so, nothing would enlist my ardent and enthusiastic support like the proposal to establish one," says Rev. Albertus Pieters, in his interesting book on "Mission Problems in Japan." We join him in his feeling, and apply his statement to all countries. If we could only make this Christian land really Christian, we should go far toward evangelizing other nations.

¶ The Mayor of Little Rock, Ark., has appointed a colored and a white Vice-Commission to carefully study the social question. Dr. Jos. A. Booker, president of Arkansas Baptist College, has been made chairman of the colored commission, which makes Arkansas Baptist College the headquarters for its work of study.

¶ The Foreign Society has issued a booklet on Missions in Bengal (price ten cents), which describes attractively the field developed by the Free Baptists, whose first missionaries settled at Cuttack in Orissa province in 1821. Now there are nine mission stations. Dr. T. H. Stacy tells the story, and it is well illustrated. This historical series is admirably planned.

## OBSERVATIONS OF THE OUTLOOKER

CLIMB into the conning tower to see what is going on in the great world is worth while. It is great joy to be an Outlooker. Human life is full of interest, and in nearly all lands there are movements today of great pith and moment. While attention has naturally been given to China in large measure for some months past, one with eyes open will not fail to see that in India, in England, and in our own country there are plenty of evidences that changes in the existing order must take place. If there is anything more patent than that, it is the vast need of enlightened Christian men to lead the cause of righteousness. Let us pray God to raise them up for us.

* *

A happy arrangement prevails in Cuba by which the American Baptist Home Mission Society provides the equipment of several primary schools for which the Woman's American Baptist Home Mission Society furnishes teachers. Five of the primary schools have been recently established under this arrangement. When it is learned that $200 equips a primary school in Cuba, and that many more schools are needed, this open door of opportunity will doubtless be very attractive to Baptists in the north who are constantly looking for Christian investments.

* *

How easy it is to talk nonsense most listeners know. The Outlooker finds an illustration with its appropriate antidote in the following item clipped from that bright paper, *The Congregationalist:*

> In addressing the rural life conference at Iowa State College, a gentleman from Keokuk is reported to have said, "Cut out theology when you educate a preacher for the country church and give him agriculture instead." We move to amend by urging country doctors and lawyers, also, to omit the study of medicine and law in favor of the hygiene of turnips.

What a pertinent amendment. "Cut out theology" indeed, and you will soon have no country church to send a preacher to, nor preacher to send. The people need knowledge of God more than they need agriculture or anything else material.

* *

The Outlooker had an illuminating chat at lunch the other day with Rev. W. F. Beaman, who has just reached the east of the United States from the far east of Western China. He was driven from his mission station at Kiating (pronounced Jah-ding with accent on the last syllable) by the revolution, which began in his province of Szechuan, the largest of the Chinese provinces with 70,000 millions of people in it. Like all of the missionaries direct from China, he is hopeful as to the final outcome of the revolution, and believes in the ability of the people to adapt themselves to the new order; but he recognizes the tremendous difficulties which have to be overcome, and the time requirement. The question in doubt is the willingness of the masses to accept the provisions made by the government, when these involve an apparent yielding to

foreign influences. For example, Yuan Shi Kai appreciates the value and necessity of having a German expert as national auditor, of Mr. Morrison the Englishman as a general adviser, and of Prof. Jenks of Cornell as economic adviser. He knows that the presence of these men would reassure the foreign governments and mean much for the development of the Republic; that such advisers indeed are essential in the present conditions. But can the people be brought to see the situation as he sees it, or will they hold that these men are practically forced upon China by the powers, and so to be resisted just as the railroad loans were resisted? We must remember that the people at large are not educated in public affairs; that there is no Chinese daily press in all parts of the land to carry the news and enlighten the masses; and that the provinces are very loosely connected with the new government. A large part of the people do not yet know what the new government is with any degree of particularity. Nor do they care, so long as taxes are no heavier and the rice crop is fair. This will give some idea of the perplexities of those who would like to prophesy as to China's future.

* *

Mr. Beaman is stationed on the Min River, one of the large tributaries of the Yang-tse. The climate in which he has to work is semi-tropical, like that of Cuba, but without the ocean trade winds which bring Cubans daily relief. The night is more oppressive than the day in Szechuan, and the only way to get relief is to go to the mountains near by. The dampness is excessive, and in the cold season the raw chill strikes to the bone in spite of warm woolens. In food stuffs the vegetables are poor and coarse, meat is scarce, and chickens are the common resource. This matter came up when the missionary saw chicken on the menu, and said he did not care to hear of the fowl, after his experiences with it as prepared in China. But after discussing various conditions that are anything but agreeable to an American, the Outlooker discovered that these things did not count; that there was no other place in the world but this same China in which the missionary guest desired to labor; and his regret was that any interruption had occurred in the work of his mission. It is inspiring to feel the grip of the missionary spirit in such men, who realize as others cannot what tremendous issues for China hang upon the wise guidance of affairs at this time. In this guidance the missionaries have no small share.

* *

How significant of Christian influence it is, for example, that President Yuan Shi Kai should appoint Rev. Arthur Sowerby, an English Baptist missionary, as tutor of his sons and nephews, thus putting his approval upon Christianity as the religion best calculated to fit them for life. A recent conversation with Rev. J. T. Proctor gave the Outlooker an altogether new idea of the extent of China's indebtedness educationally to the missionaries, who originated the text books now in use in the public schools, and through the mission schools opened the eyes of the Chinese to the difference between western education and the Chinese classics. Whenever you get below the surface in China you find the effective work of the Christian missionaries. And now is the time to make the impact of Christianity felt upon the life of the masses of the people.

* *

These visits with missionaries are like opening windows into new vistas and gazing afar. If there are any more interesting people on the planet than genuine, whole-souled missionaries the Outlooker does not descry them from his tower of observation. Theirs is the wide horizon, and a wide horizon is the thing to be sought. Nothing is more pitiful in this day of world movements than a church member who is "cramped, cabin'd and confined" in petty local interests, seeing no further than the corner of his church lot, instead of living out in the cosmopolitanism that is characteristic of Christianity. The spirit of missions should be cultivated if from no higher motive than that it widens one's interest and gives it something of the world scope of the Master's gospel.

## A Prayer for China

*O LORD our Governor, Father of all men, Whose will is manifested in the history of the nations, show forth thy power, we beseech thee, in this nation, now in this time of change and reconstruction. Inspire in the hearts of the people a right ideal, and move them to seek after it according to thy laws. Save from pride and prejudice, from ignorance and self-seeking, all those who lead and rule, giving them the spirit of wisdom and counsel, to discern the times and to act for the welfare of all the people; so that a stable government may be established, and that peace and happiness, truth and justice, religion and piety, may be set forward in China for all generations. All this we ask through Jesus Christ our Lord. Amen.*

✣

### Pray for Africa

That the European Governments ruling over the vast sections of the continent may deal with the people according to the principles of justice and true liberty.

That the Native Governments may be greatly strengthened and transformed by missionary contact.

That all Protestant educational, industrial and evangelistic missions may be reinforced and multiplied, and the Mohammedan millions won to Christ.

That the slave trade, the rum curse, and all other social evils may cease.

✣

### Sentence Prayers

O Lord, may all civilizations and governments and nations contribute to that glorious consummation when the Kingdom shall be delivered up to the Father.

O Christ, Grant all lands Thy light and Thy truth that their toiling, groping myriads may taste the joys of Thy salvation.

Thou Strong Son of God, help us to measure up to our opportunities and Thy expectations.

✣

### A Text for the Discouraged

Go up to the mountain, get wood, and build the house of the Lord.—Haggai 1:8.

That is the way to overcome discouragement. Go to work. Doubt says, "You cannot do it." Go at it. Go up to the mountain, the source of building supply. Then build something. Nothing daunts the man who is busy at building. "And I will take pleasure in it, saith the Lord." Remember that promise. Nor shall the builder lack pleasure in the Lord's work.

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### Nature

It is His garment; and to them
Who touch in faith its utmost hem
He, turning, says again, "I see
That virtue hath gone out of me."
—*John B. Tabb.*

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### Seed Thoughts

No man can become a saint in his sleep; and to fulfil the condition required demands a certain amount of prayer and meditation and time. — *Drummond.*

Who of us has not bowed his will to some supreme law, accepted some obedience as the atmosphere in which his life must be lived, and found at once that his mind's darkness turned to light and that many a hard question found its answer. — *Brooks.*

We are not responsible for our *enemies* but for our *enmities*. A man may *have* enemies without *being* an enemy to a single individual in the world. — *Wright.*

Be sure to mend that in thyself which thou observeth doth exceedingly displease thee in others.—*Bishop Patrick.*

# THE BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY

Secretary W. T. Stackhouse, D.D.

**OUR OBJECTIVE: TEN CENTS PER WEEK PER MEMBER AS THE MINIMUM FOR MISSIONS**

## Summer Campaigning

BY SECRETARY STACKHOUSE

WE are now in the midst of a missionary campaign in Idaho. It has been our desire for the past six months to have some state undertake to bring its offerings to missions up to what will equal or exceed ten cents per member per week on an average for the membership of the whole state.

When we intimated our desire to Rev. W. H. Bowler at the Northern Baptist Convention in Des Moines he at once said, "Come to Idaho."

Owing to the many applications made for campaign work during the year the only date that we could arrange for Idaho was July 16th to 30th. Of course the weather is hot, and it is vacation season, but we are having a very interesting and successful campaign nevertheless.

At the closing conference of the Pastor's Institute held in Boise July 16-19, the pastors determined that they would put their vacations into this Movement This is but another evidence of the self-sacrificing spirit of these noble men who are doing heroic service in this new and rising state. The Baptists are to be congratulated upon the body of men that are in the pastorates and missionary fields of this country.

This state has many local problems. The membership of our churches is not large, the people are not wealthy, many of the church edifices are heavily mortgaged, some of the buildings are unfinished, some of the churches are yet without buildings, the people are scattered, and removals are frequent. And yet in the face of it all, the Baptist leaders of Idaho are of the opinion that the Laymen's Missionary Movement Standard can be realized, and they are energetically setting themselves to the task. And we are confident that if Idaho Baptists can do it, the Baptists of the other states can do it.

So far we have held meetings in five centres, and are very much gratified with the interest shown. Our meetings have been well attended, and the response has been enthusiastic and generous. So far all the churches touched have decided to make an Every-member canvass at an early date.

A committee has been appointed for the whole convention, charged with the responsibility of arranging deputation work by which the Movement shall be brought to every church in Southern Idaho.

Dr. C. A. Cook, the Joint District Secretary, and Rev. W. H. Bowler, the State Secretary, have given themselves whole-heartedly to the campaign. These brethren are doing great work in this field, and will follow up the present effort to help the churches realize the largest results.

The centres covered by the present campaign are Boise, Caldwell, Emmett, Payette, Plymouth, Nampa, Gooding, Twin Falls, Blackfoot and Idaho Falls.

Rev. J. Frank Ingram has been on the ground for three weeks and rendered valuable assistance to the pastors in making plans for the meetings. We are very sorry to report that this will be the last

campaign that Brother Ingram will set up for us, as he is booked to return to the foreign field this fall. He has done great work in connection with the Laymen's Movement during the past year and eight months. We shall greatly miss him; but we are sure that he will be followed in his work abroad by hundreds of sympathetic men and women whose prayers will give him greater power.

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### Secretary Bowler on the Idaho Meetings

Dr. Stackhouse visited Idaho for the first time last winter, spending only a few hours here. But during his very short visit he wonderfully stirred all who heard his missionary message and his appeal for the objective of ten cents per member per week for missions. At that time he expressed a desire to have this Convention undertake a campaign to bring the entire membership of all the churches up to this objective average in missionary giving and thus set the pace for other states. At once the denominational leaders became greatly interested in such a movement and desired the further help of Dr. Stackhouse, in attempting to carry it out.

A second visit from Dr. Stackhouse, accompanied by Rev. J. F. Ingram, has resulted in fully launching a state-wide campaign to increase the missionary investments of Idaho Baptists until the minimum average of $5.20 per member per annum is reached. The Baptist pastors of Idaho were planning for a summer institute and the time for holding the meeting was adjusted so that these two men could attend it and lay before the pastors the plans and methods for carrying on the campaign. A more favorable opportunity than this for interesting and enlisting the pastors in the Laymen's Missionary Movement could hardly be hoped for, and the representatives of the Movement made the most of it. The institute continued for four days, and a period during each afternoon and all the evening sessions were in charge of Dr. Stackhouse and Mr. Ingram and were devoted to this important Movement.

They were wonderful days, and as Dr. Stackhouse laid upon the hearts of the pastors the missionary opportunity and call of the hour in his eloquent, graphic and inspiring manner the men were marvelously stirred, and every man returned to his own field to carry as best he could the new vision and inspiration back to his people.

BAND THAT HELPS REV. A. K. MC RAE IN HIS EVANGELISTIC WORK

# WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY MISS FRANCES M. SCHUYLER

## Messages From Our Missionaries

FROM ALICE M. OLSON, KANSAS CITY, KANSAS

I do love my work and the people, of whom there are many who do not know Jesus Christ as a personal Saviour. I long to help them in some way.

I have charge of our Mission Sunday school and follow the children into the homes during the week. One of my little girls is ten years old and her mother says it is the first time she has ever been a member of a Sunday school class. A little playmate told Helen that Jesus had been in the Garden of Gethsemane. The child came to me to find the place in the New Testament that she might read it for herself. These children tell the gospel story in many different ways in their homes.

Some of my time has been spent in hospitals and homes where there is sickness, helping those who need me. Many of these experiences are not pleasant but I am glad to help these persons who are in trouble. My heart aches for those who go through great trials without Christ.

My principal work is the house to house visitation. I often find families in the deepest need, but our pastor and the church members are very sympathetic and relieve many cases of suffering. I pray that my life may be a blessing to others.

FROM FRIEDA A. DRESSEL, SALT LAKE CITY, UTAH

We have had some baptisms among our boys and girls. The mother of one of the girls was once a Mormon and her people are Mormons at the present time. The spirit of Mormonism has not changed although they have adopted other methods of work as they come in contact with Christianity. The Mormon Church has no spirituality—it is materialistic and they claim that their salvation is by works. The fact of the rank and file of the people allowing the leaders to do their thinking for them and also their reading and interpreting of the Scripture has made them moral weaklings. I believe many would break with the system if they had the courage, but it means ostracism from society, boycotting commercially and removal sooner or later from the community. It is hard to get beyond the influence of the Mormon church, for its branches are all over the country. Polygamy is still *the* doctrine of the church—it is believed in, taught, and is published in all their books.

FROM SANDRA O. ERICKSON, SAN FRANCISCO, WORK AMONG SCANDINAVIANS

Two of the girls in my Sunday school class have accepted Jesus and will soon be baptized. Our pupils are very faithful.

A NEW DEVELOPING TOWN IN THE WEST—FOUR MONTHS OLD

We are welcoming new members into the church, but our church building which was started a year ago is not finished. It has gladdened my heart to see how willing our people are to give to the uttermost in order that we may have a place of our own in which to worship.

FROM FREADA A. GOEBEL, GENERAL MISSIONARY, BELLEVUE, IDAHO

Before coming to my field, I pictured many lonely hours, many difficulties and discouragements, but the blessings have outnumbered them all. Although I realize that my work will be but a drop in the bucket in this vast territory, yet I know that my Lord expects only faithfulness from me.

I have learned that the work of the missionary is anything that her hand finds to do. It may be service for a needy one in a home and it may be leading a meeting or speaking a word for her Saviour. While visiting in the interests of the work a family was found, consisting of nine children, none of whom had ever been in a Sunday school. Another family with seven little ones had yet to know the delight of looking upon a Christmas tree. Can you imagine the joy I felt when these children were given stockings filled with candy, nuts and oranges that had come from the Baptist church? At another place protracted meetings are now being held. The house is always crowded and usually but two or three Christians are in the audience. Is there not an opportunity for us as Christians to sow the gospel seed now?

We sometimes think that the need for workers is among the foreigners largely, but out here in the real West we see the need among our own Americans. Many, many of our towns never have a religious service of any kind,—no, not even a Sunday school. Often the request comes, "Come and start a Sunday school and give us a service," but try as I may, all requests cannot be granted.

JENNIE S. JERF AND HER CLASS OF GIRLS AT GALESBURG, ILLINOIS

FROM BERTHA E. KIRSCHKE, EAST DETROIT, MICHIGAN

What privileges and opportunities have been mine this year! God has blessed my efforts in leading to Himself one of the girls in my Sunday school class, also her mother and sister. The Italian father was away when these dear ones were born anew and was very angry when he was told about it. He threatened to leave home and said some rather hard things to me, concluding his remarks with: "If I had known when you came to my house you were going to make me such trouble

MISSES JAYNE AND BROWN AT ARAPAHO AND CHEYENNE INSTITUTE

I believe that it will not be long before he, gave me the opportunity to say some things to him that made him think and I believe that it will not be long before he, too will become a Christian.

The attendance of my class in Sunday school is better since I organized them. We meet every two weeks for Mission Study. The eleven girls are much interested in their meetings and are at present studying "Childhood, Girlhood, Maidenhood and Womanhood of Mexico." I would recommend this course of study especially for classes of girls who are not earning money. Each girl wishes to own the booklet we are studying and they feel that they can afford the small sum of five cents each, even though they have limited funds.

The work among the Roumanians and Hungarians in the vicinity of the Ferry Avenue Baptist Church is encouraging. Here the Roumanians have a service each Sunday morning to which I invite these people.

Most of my time is spent in calling, except on Saturdays and Sundays. On Saturday morning I leave home at eight o'clock, taking my lunch with me. At the Ferry Avenue Church I get things ready for Industrial School which begins at ten o'clock. After the school is dismissed, I teach some girls English for an hour. Then I eat my lunch, after which I leave for Delray, where I help Miss Tenhaven in her Hungarian school, reaching home about 5.30 in the afternoon. Sunday morning at 9.30 I am at the Roumanian service in the Ferry Avenue Church, to greet any newcomer who may have come in response to my invitation, and I sometimes remain to the English service following this. Again I am asked to speak to some Sunday school at the noon hour. In the afternoon I am always at the Berean Sunday school with my class of girls. Once a month I go to the "Phillis Wheatly" Home for colored women. Thus the time is filled with many duties in this blessed service for the Master.

FROM ANNA NELSON, BROOKLYN, N. Y.

In the house to house visitation we have found new families who have welcomed the visitor to the home and we in turn have bid them welcome to the neighborhood, to our church services and to Christ. We often see the father or the mother with the children in our primary Sunday school, as the little ones cannot come alone. This establishes a bond of sympathy at once.

In our visiting we find much poverty, and money from our Sunday school birthday fund has been spent to relieve some phases of this distress. In some instances it has meant fitting out the children so that

they have been able to come to our schools. This has made the missionary's heart happy.

FROM ABAGAIL E. JOHNSON, POLACCA, ARIZONA

Just a few moments ago, as I sat at my desk, I heard a great commotion outside—boys' voices in loud conversation. I went out and found eight school boys trying to get a bird's nest that was built up under the eaves of our house. One boy was standing on the shoulders of another, trying to take the little birds out of the nest. I called to them to stop, but they paid no attention, so I seized the upper boy by the leg and it didn't take as long for him to get down as it did to get up. We have to do all sorts of things.

These people seem to be so kind and friendly, it is hard to realize that they were formerly classed as savages. Yet just as soon as a living thing comes in their way it appeals to their savage instinct and they want to hurt it. If I take a small Indian child out to see the little chickens, the first thing he does is to pick up a stone or stick and throw at them. The savage nature is there and it is all the harder to deal with since the people have assumed a gentle exterior.

However, the time of trimming, slitting and slicing the ears of the burros has come to an end. A few "old timers" remain whose ears are cut quite short. Of course this was done by some man who had caught them in his cornfield. Now they find it more advantageous to go to law and have the judge set a price upon the damage done, which must be paid by the owner.

Progress along lines is slow among the Indians. Field matrons have toiled to teach them to be clean, and no one realizes what progress they have made unless they know how very dirty they were fourteen years ago, when one of these toilers began work here. An uninitiated person would think they had made little progress, but the contrast to us is very great.

I can see that where the gospel was accepted, they became willing to learn and

ITALIAN BOYS LEARNING CARPENTRY IN BROOKLYN.

have really tried to do better along all lines of work. They want their children to attend school, they want clean homes and clean clothes for themselves.

As I visit among the people I find that some are hungry for the gospel, yet they are afraid of what their people will say to them and so do not come to hear it. I give them what I can as the opportunity is offered and the Christians are praying for them. We hope the time will soon come when they will be strong enough to listen and to accept.

One little note of triumph is sounded in the admission of two Navajos and one Hopi into the church by baptism early in March. During this month the members of the church and a few others spent one Sunday at Oraibi. At the schoolhouse in the morning the service was almost entirely given over to testimonies by the Christians from here. It made a great impression upon the few Oraibi people who attended, and the question was asked by a man who used to be a missionary there some years ago: "What is the reason there is so much difference between the work at First and Second Mesas and that at Oraibi? Why did the Baptist missionaries have the greater success? Did they make it easier for the people to take the way by leaving out the hard things?" The field matron, to whom these questions were addressed, was here all through our first years and she knew we gave them the plain gospel teaching, straight and forceful, and that we did not attend any heathen ceremonies nor "wink at" their significance, but she was careful in making her reply. In writing to us she said: "How we do need some good Baptist missionaries over here with your interpreter, to tell them the Word strong—they do not get it strong enough." This

A SUMMER PICNIC AT THE NATURAL BRIDGE, WOOD ISLAND, KADIAK, ALASKA. THE EARTHQUAKE DID GREAT DAMAGE IN THIS SECTION, COVERING THE GROUND WITH ASHES MORE THAN A FOOT DEEP

NEGRO SCHOOL CHILDREN IN TAMPA, FLORIDA

friend is a Methodist and we worked eight years together each helping the other. That was the reason one missionary could do the work here at this mesa, the field matron's sympathy and knowledge of the people were so helpful. During the long summer days the Indians are not careless about the prayer meetings, but attend well. I have put much emphasis upon the value of the service of prayer. It does one's heart good to hear their simple, direct prayers.

AS YOU FINISH READING THIS RECORD OF WORK, PRAY FOR THE WORKERS, THAT GRACE MAY BE GIVEN THEM FOR THEIR TASK

"FORWARD MARCH"—ROOF GARDEN IN SAN FRANCISCO

# BAPTIST MISSIONARY TRAINING SCHOOL

## "B. M. T. S." Items

Miss Ina Shaw of Topeka, Kansas, a valued former principal of the Training School, spent a few hours at headquarters en route for the convention of the Baptist Young People's Union in Toledo, where she delivered an address on "Young Women in Training in the Church of Today." Miss Shaw's friends in Chicago were pleased to notice her improved physical condition.

ALMA WALLIN

Alma Wallin (class 1909), whose field of labor is among Scandinavians in Iron Mountain, Michigan, presented a smiling face and a good report in the offices as she passed through the city. Miss Wallin loves her work and wishes she could multiply her services many times. The needs of the field are very great.

Lydia Meereis (1909), worker in Milwaukee, among Poles, tarried a while in Chicago on her way to Rankin, Pa., where she will spend her vacation with her parents.

We learn with regret that Leith R. Rice (1910) has left San Juan, Porto Rico, for the States because of failing health. Dr. Rudd writing of her enforced absence from the field expresses his great appreciation of her services and his hope that she may soon be returned to the work in which she has been so potent a factor.

Clara J. Flint (1911) whose forceful address at the Des Moines meetings will be recalled, returned to her field in Colorado early in July.

Rose M. Antesy and Florence Walters (1912) are appointed to Selma University, Alabama, as preceptresses and Bible teachers in the girls' department.

Lenora E. Spicklemire (1912) will work in Indianapolis under the joint commission of representatives of the Woman's American Baptist Home Mission Society and the Baptist City Mission Society of Indianapolis.

Members of the class of 1913 whose homes were at too great a distance from Chicago to admit of their return for the vacation months are spending the summer at the various resorts in Michigan and Illinois.

Misses Renshaw, Freeman, Huber, Uriegas and Mrs. Horvarth are at Holland, Michigan. Misses Rayner, Johanson, Larsen, Briggs, Norgaard and Mrs. Basulto are busy and happy at Channel Lake, Illinois.

Alice M. Wakeman, Lilah L. Kirby (1912) and Maude London (1913) are at Conference Point, Lake Geneva, Wisconsin.

Josephine Hulva (1912) will return to Chicago as an instructor in the Training School. In addition to her regular duties she will carry a course of study in the University of Chicago.

Lydia Hedborg (1913) has been appointed to assist in the work among the Finns in Chicago under the direction of the Executive Council.

Gertrude L. Miller, (1908) of Guantanamo, Cuba, reached Chicago on July 2. She reported the country quiet at

CAMPUS OF THE NATIONAL TRAINING SCHOOL FOR COLORED GIRLS AT WASHINGTON, D. C.

the time of her sailing but said that trouble might break out at any time. She expressed much sympathy for the Cuban people who had suffered violence at the hands of the negro insurgents.

Joyce Williams (1912) will enter upon her work in the National Training School in Washington, D. C., in the early autumn. She will be associated with Miss Jennie Peck, Dean of the missionary department.

Ethel Ryan (1912) has carried on the work established among the Italians in Hartford, Conn., during the summer months, in the absence of the missionary.

Leonetine J. Dahl (1912) was appointed by the Woman's Baptist Foreign Missionary Society of the West to China. She will go to the Baptist College in Shanghai as a stenographer.

Mrs. A. E. Reynolds, Principal, attended a meeting of the trustees of Hartshorn Memorial College, held in Providence in July, afterward spending some time in the home of her daughter, Mrs. L. R. Hall, Swampscott, Mass.

Miss Ida May Sedgewick of Marietta, Ohio, a graduate of Hartford School of Religious Pedagogy, has been asked to become teacher of Sunday school methods and Bible in the Training School.

STUDENTS AT THE NATIONAL TRAINING SCHOOL

# THE WORKERS' DEPARTMENT

## Mrs. J. Q. A. Henry

On June 25th, in Los Angeles, California, Mrs. J. Q. A. Henry entered into rest after a painful illness of six months. It was with profound grief that the Board of the Woman's American Baptist Home Mission Society kept loving watch with the friends of the suffering one, although separated widely by many miles. From her home came reports of her sweet resignation to the Father's will, of her courageous, uncomplaining spirit, and a new revelation has been received of the power of Christ in a human life. Mrs. Henry's association with the Society as third vice president, was helpful as through her enthusiasm and cordial cooperation she fostered its interests. Possessing an intimate knowledge of its mission and of the needs for such helpful service, she entered into the plans for its development with characteristic ardor. We rejoice that for her there is ended the physical torture she endured so bravely, that she has found the "rest to weary hearts most dear, the silence after life's bewildering din most welcome." For ourselves, "we sorrow most that we shall see her face no more." Our deepest sympathy is extended to the bereaved family and friends.

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## Prayer Calendar for September

September 3.—Miss Jennie J. Egli, missionary among Chinese, Oakland, California.

September 7.—Miss Anna M. Barkley, missionary in Santiago, Cuba. Mrs. B. C. Mebane, missionary among Negroes, Portsmouth, Va.

September 10.—Miss Lillie R. Corwin, missionary among Indians, Reno, Nevada.

The names of the missionaries of the Woman's American Baptist Missionary Society occur on their respective birthday dates.

September 11.—Miss Elise Hueni, missionary among Germans, West Hoboken, N. J. Miss Marie Hestenes, missionary among Scandinavians, Chicago.

September 12.—Miss Gertrude Mithoff, missionary among Indians at Saddle Mountain, Okla.

September 14.—Miss Bertha Koch, missionary among Germans, Chicago.

September 15.—Miss Emma Anderson, general worker in New Mexico. Miss Nellie Morgan, missionary among Italians, Brooklyn, N. Y.

September 19.—Mrs. Helen Waring Conwell, missionary in Mexico City, Mexico.

September 22.—Miss Pearl Brown, missionary among Italians, New York City, N. Y. Miss Julia Watson, missionary among Negroes, Columbia, S. C.

September 24.—Miss Minnie Pennoyer, missionary in Kansas City, Kansas.

September 25.—Miss Mercedes Grane, missionary in Palma Soriano, Cuba.

September 26.—Miss Joanna P. Moore, missionary among Negroes, Chicago, Ill.

September 27.—Miss Jennie L. Peck, Dean of Missionary Department of National Training School for Women and Girls, Washington, D. C.

September 30.—Mrs. Janie P. Duggan, missionary among Mexicans in Los Angeles, Calif.

October 4.—Miss Rebecca H. Davie, teacher in Spelman Seminary, Atlanta, Georgia.

October 8. Miss Olive A. Jeffery, missionary teacher at Bayamo, Cuba.

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## Immigration—A Study

PART IV

I. Influence of the Foreign Element.

State the power of this mass of foreigners in politics, administration, army, navy, industries, morality and godliness of the nation.

To what extent is the patriotism of the nation dependent upon the allegiance of the foreign element to our flag? Is the strength of the Roman Catholic church increased? Does immigration elevate or lower the political tone of our national life?

"MERRY MARYS" OF THE TRAINING SCHOOL

STUDENTS ON THE LAKE BEACH, CHICAGO

II. Our National Problems.

1. The Labor Question. Does the competition of large numbers of aliens affect the wages of American employees? What of the sweatshop as an industrial force? ?

2. The Ballot. What proportion of foreign men of voting age live in the states? To what extent does fraudulent citizenship affect the vote? Is there any danger from the vote of the uneducated, uninformed or misinformed foreigner?

3. The Liquor Question. Do the lower classes drop their foreign customs upon coming to America? What of the proportion of drinking, vice, pauperism, crime among the foreign element? What solution can you offer to the problem?

4. Mormonism. Tell of the strong nurture given the Mormon faith by foreign immigration. What of the colonies "personally conducted" by Mormon elders to our great Northwest? What is the purpose of the Mormons in bringing their foreign converts to America?

References: *Aliens or Americans?* Howard B. Grose, Chapter 7. *Foreign Elements in American Civilization*, H. A. Shauffler, p. 281. *How the Other Half Lives*, J. A. Riis. *Americans in Process*, R. A. Wood, Chapter 6. *The New Era*, Josiah Strong, Chapter on the Problem of the City. *Challenge of the City*, Josiah Strong. Census Bulletin. *Mormonism*, the Islam of America, Rev. Bruce Kinney. *Under the Prophet in Utah*, Ex-Senator Frank J. Cannon.

Procured of the Woman's American Baptist Home Mission Society:

From Within One Heart (story), 2 cents.
Ten Reasons Why, 1 cent.
Articles of Mormon Faith, 1 cent.
At the Landing Place, 3 cents.
The First Touch at America's Gateway, 5 cents.
Condition of Immigrant Children, 2 cents.
An Italian Missionary, 1 cent.
Gospel Work in the Home of an Anarchist, 1 cent.
Leaflet by Miss Martha Troeck, Ellis Island, 1 cent.
Utah's Need of the Gospel, 1 cent.
A Sketch of "The Great American Despotism," 1 cent.

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## New Auxiliaries

Missouri—Kansas City (Y. W.)
Pennsylvania—Brookfield.
Washington—Latah (Y. W.); North Yakima (Y. W.)

## New State Directors

California (Northern) (Ch.)—Mrs. G. A. Martell, 1081 Mariposa Ave., Berkeley.
District of Columbia (Y. W. & Ch.)—Miss Mary E. Carr, The Earlington, Washington.
Iowa (Y. W.)—Mrs. Arthur Goodsell, 1715 13th St., Des Moines.
Maine (Western) (Y. W. & Ch.)—Mrs. H. W. Noyes, 81 Spruce St., Portland.
Massachusetts (Western) (Y. W. & Ch.)—Mrs. J. C. Porterfield, Holyoke.

## New Directors

California—Santa Ana Valley Association, Mrs. A. L. Bibber, Orange; Sacramento River Association, Mrs. Fred Drexler, Willows; Clear Lake Association, Mrs. A. A. Lord, Noyo, vice—Mrs. Milliken, resigned.
Iowa—East Nordaway Association (Y. W. & Ch.), Mrs. B. B. Braden, Creston.
Illinois—Dixon Association (Y. W. & Ch.), Miss Zella Corbett, Mt. Carroll.
Indiana—North Eastern Association, Mrs. W. T. Gibbs, Walcottville.
Kansas—Missouri River Association (Kansas City Churches), Mrs. A. L. McMillan, 535 Freeman Ave., Kansas City.
Maine (Eastern)—Kennebec Association, (Y. W. & Ch.), Mrs. J. C. Flint, 12 Melville St., Augusta.
Maine (Western)—Washington Association (Y. W. & Ch.), Miss Harriet F. Holmes, Eastport; Piscataquis Association (Y. W. & Ch.), Miss Maud Cole, Cambridge; Penobscot Association (Y. W. & Ch.), Miss Mina Boober, Lee.
Massachusetts—Wachusetts Association, Mrs. Flora V. Stebbins, 14 Longwood Ave., Fitchburg, vice—Miss Chace, resigned; Westfield Association (Y. W. & Ch.), Mrs. Ernest Cross, 279 Franklin St., Holyoke, vice—Mrs. Porterfield, resigned.
New York (Western)—Oswego Association (Y. W. & Ch.), Miss Ada Waugh, Oswego; (Eastern)—Franklin Association (Y. W. & Ch.), Miss H. Belle Shaw, 6 High St., Walton, vice—Mrs. Reid Suyder, resigned.
North Dakota—Northwestern Association, Mrs. Ed Bowler, Bottineau.
Ohio—Dayton Association (Y. W.), Miss Erminie Broadstone, 2918 E. 5th St., Dayton; Trumbull Association (Y. W.), Mrs. Joseph Lloyd, Girard; Miami Association, Mrs. William Weiser, Hamilton; Miami Association (Y. W.), Miss Ruth Shipley, 227 Elm Ave., Wyoming; Toledo Association, Mrs. E. H. Rhodes, Jr., 127 Prescott S., Toledo; Ashtabular Association, Mrs. C. H. Goodrich, Geneva; Cleveland Association (Y. W.), Miss Laura Zirbes, 5717 Kinsman Road, Cleveland.
Pennsylvania—Harrisburg Association (Y. W. & Ch.), Mrs. L. R. Norton, 15 South Second St., Lebanon.
South Dakota—Rosebud Association, Mrs. G. W. Young, Winner.
Wisconsin—Madison Association (Y. W. & Ch.), Mrs. J. T. Lacey, 312 N. Mills St., Madison, vice—Mrs. Minnie Moody, resigned; Central Association (Y. W. & Ch.), Miss Sarah Dorney, Grand Rapids; Central Association, Mrs. Elsie O. Barnes, Waupaca.

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## Wants of Missionaries

AMERICAN POPULATIONS IN WEST

Miss Anna M. Hughes, 642 Gladstone St., Sheridan, Wyo.—White thread No. 50; raffia and reed for basket work.

GERMANS

Miss Marie L. Groenig, 989 Jefferson Ave., Brooklyn, N. Y.—Bright colored calico for joining quilts and for linings.

INDIANS

Miss Mary A. Brown, Watonga, Okla.—Christmas boxes.
Miss Lillie R. Corwin, 91 Bell St., Reno, Nevada—Cut patchwork, pins, thread and calico.
Miss Anna H. Nelson, Toreva, Ariz.—Quilt blocks.
Miss Blanche Sim, Wyola, Mont.,—Bedding and furniture, quilt pieces not basted.
Miss Alice E. Steer, Lodge Grass, Mont.—Material for quilt linings.

ITALIANS

Miss Louise F. Harner, 276 Hamilton Ave., Trenton, N. J.—Books for library; pictures for Sunday School room.

MEXICANS

Mrs. Paula B. Tooms, Doncellas No 8, Puebla, Mexico—Thread No. 60; needles Nos. 7 and 8; remnants of muslin, white lawn, gingham, calico.

NEGROES

Mrs. Mary H. Flowers, 513 Mulberry St., Nashville, Tenn.—Bedding, bed and table linen, clothes for children.
Mrs. Darthula Ghee, 719 S. First St., Clarksville, Tenn.—Thread, white No. 50; scissors.
Mrs. Belle C. Mebane, 814 London St., Portsmouth, Va.—Children's clothing, other garments, bed linen.
Mrs. Cora E. Pettus, 719 S. First St., Clarksville, Tenn.—Clothing, shoes, sewing-school material.

PORTO RICANS

Miss Mary O. Lake, Ponce, P. R.—Colored raffia for industrial classes.
Miss Laure K. Dresser, Ponce, P. R.—Typewriter.

# Missions' Messages

### "The World in Baltimore"

The World is to be reproduced in miniature next October, in Baltimore, and 12,000 Baltimoreans are preparing to impersonate the people of all nations in the Missionary Exposition, Oct. 25th to Nov. 30th, which will be similar to "The World in Boston," the first of the great expositions in this country. To house the Exposition a large temporary building is being erected, two stories in height, with floor space of more than 36,000 square feet. It will be connected with the Lyric Theatre, in which the great Pageant of Darkness and Light will be given. The total expenses of the Exposition are estimated at $100,000. A group of business men in Baltimore have subscribed to a guarantee fund of nearly $50,000. It is not the purpose of the Exposition to make any profit, but to spread accurate knowledge of the great work of Christianizing the world. It is the expectation, however, to make all expenses and repay any amount which the guarantors advance. Should there be any profit, it will be turned over to the Missionary Exposition Company for the furtherance of Missionary Education.

### Send for It

An edition of twenty thousand copies of Dr. Morehouse's Convention sermon at Des Moines has been printed by the Publication Society, by order of the Convention Executive Committee. These are for free distribution, upon payment of the postage. The sermon is entitled, "The Making and Mission of a Denomination." The postage on single copies is one cent; on five copies, three cents; ten copies, six cents; twenty-five copies, fifteen cents. Address all orders to the American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa., enclosing postage. Pastors could with profit order copies of the sermon for each family usually represented at the prayer meeting, and spend an evening in reviewing this sermon.—W. C. Bitting, Corresponding Secretary.

### A Word From Secretary Bitting:

The *Annual* of the Northern Baptist Convention for 1912 containing the complete minutes of the meeting at Des Moines, and the reports of the coöperating organizations, is now being printed. All registered delegates and all visitors who paid the registration fee will receive copies of this *Annual.* This will complete an edition of at least 1,500 copies. Others who want the *Annual* can write to the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa., enclosing 50 cents for paper bound copy, 75 cents for cloth bound, and $1 for cloth bound and interleaved copy. Every Baptist pastor should have a copy of this book. The editions of previous annuals are nearly exhausted. The Convention will print only a few copies in excess of the edition needed to supply those who have already paid for the volume.

### The Convention to the Churches

*Whereas,* representation in the Northern Baptist Convention, and frequently also in State Conventions, depends in a large measure on the ability of delegates to pay their own expenses; and *whereas,* it is desirable to dignify in the churches the importance of representation in the great meetings of our denomination for the transaction of business, therefore,

*Resolved,* That we recommend to the churches that they provide in their annual budgets for the expenses of their representations to state and national organizations.

### Two Helpful Leaflets

Two leaflets that should find wide circulation are "What is the Matter?" and the "Survey of the Work" in the Quick Information Series. The first answers the ordinary questions as to management and doing things on a sound business basis, and presents conclusions difficult to get away from.

# Missionary Program Topics for 1912

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| *January.* | Home Missions in Newer Parts of Our Country. |
| *February.* | Home Missions in Cities. |
| *March.* | Home Missions for Negroes. |
| *April.* | Publication Society Work. Chapel Cars and Colporters. |
| *May.* | Bible, Tract and Sunday School. |
| *June.* | The Northern Baptist Convention. |
| *July.* | State Work. |
| *August.* | Our Educational Work. |
| *September.* | How Our Missionary Evangelists Do Their Work. |
| *October.* | Our Medical Missionaries. |
| *November.* | Baptist Schools and Colleges in the Orient. |
| *December.* | Baptist Missions in Africa. |

## October Topic: Our Medical Missionaries

Hymn: "In the Secret of His Presence." No. 52. Forward Movement Hymnal. Price per copy 15 cents.

Scripture Reading: Matthew 8: 1-4, 14-17.

Prayer: That the Lord's blessing may rest upon the meeting, bringing home to some one so emphatically the urgent need for medical missionaries that he may be led to consecrate his life to this work.

Hymns "I do not Ask, O Lord." No. 68. Forward Movement Hymnal.

Stories of Medical Work in Africa, told by a girl in nurse's dress and illustrated by Orient pictures, price one cent each. Material may be obtained in the Handbook, price per copy 20 cents, the Annual Report, free except for postage 8 cents, and Report Letters, free on request.

Reading by a young man of "A Doctor's Reasons for Going to China," by Cyril H. Haas, M.D., price per copy one cent.

Hymn: "Speed Away." No. 50. Forward Movement Hymnal.

The Physician's Opportunity: Let several young men and women be asked to represent doctors of the Society, as Dr. Morse, Dr. Eubank or Mr. Openshaw of China, Dr. Catharine Mabie and Dr. Leslie of Africa, Dr. Lena Benjamin of India and Dr. Kirby of Assam. Allow each speaker two minutes in which to tell some incident or interesting feature of the work. Material may be obtained in the Handbook, the Annual Report, Report Letters and "A Missionary Doctor from China," by Dr. Eubank, price per copy one cent.

Hymn: "What Hast Thou Done for Me?" No. 72. Forward Movement Hymnal.

Benediction.

Note.—Material referred to can be obtained on application to the Literature Department, American Baptist Foreign Mission Society, Box 41, Boston, Mass. A collection of ten Orient pictures, price per set 10 cents, illustrative of medical work may also be obtained from the Literature Department.

# The Baptist Forward Movement

## Home Mission Week

BULLETIN NUMBER TWO

Attention is called to the following special features of the home mission educational campaign which culminates with HOME MISSION WEEK, November 17-24.

1. *Charts.* From the interdenominational headquarters of the Movement there will be sent out to all pastors a series of twelve charts on as many distinct phases of home mission work. These are to be hung upon the walls of the church, one each week, during the twelve weeks of the preparatory period.

2. *Investigation Groups.* These have already been referred to, but are specially emphasized because of their special importance. One or more groups should be formed at once for the study of single phases of our home missionary work, these groups to give the results of their investigation in popular programs during HOME MISSION WEEK. Full information and all needed helps can be secured from the Forward Movement.

3. *Five Minute Exercises for the Sunday School.* These are being prepared for use in Sunday schools of all denominations. They include recitations, stories, exercises, etc.

4. *Entertainments.* Rev. Charles H. Sears, Superintendent of the Baptist City Mission Society of New York City is preparing a program for an entertainment entitled, "A Mock Trial." American Christian is indicted for having failed to apply the gospel to the national life, though he has had the Gospel for three hundred years. Another entertainment program entitled "Two Thousand Miles for a Book" has just been published by the Missionary Education Movement. It is a dramatic presentation of the journey of the Nez Perces Indians from the Oregon country to St. Louis in quest of the "white man's Book." Missionary Baseball provides for an evening's entertainment for two "teams" of boys or girls who have prepared themselves in advance by the study of "Winning the Oregon Country."

5. *Sermons.* Material for special sermons by the pastor will be ready early in September.

It is very important that all should remember that while the complete plan is somewhat elaborate, containing more features than many of the smaller churches would find it practicable to use, it is adaptable to whatever local conditions may obtain. Each church should secure the complete announcement, so as to select the features which are best suited to it.

Secretary John M. Moore, Ford Building, Boston, will very gladly answer questions and give help.

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## Silver Bay, 1912

According to the general opinion the conference of the Missionary Education Movement that recently closed at Silver Bay was one of the best, if not the best, that has been held during the ten years' history of the Movement. The attendance was approximately 575, the largest registration with the exception of one year. The tenth anniversary of the birth of the Movement was fittingly celebrated in a special decennial anniversary service.

About seventy Baptists were present, including the following: Secretary L. C. Barnes, D.D., who gave a great address on "Cooperation in Home Missions"; Secretary F. P. Haggard, D.D., chairman of the Board of Managers; Secretary C. L. White, D.D., of the Home Mission Society, a member of the Board of Managers; Mrs. Katherine S. Westfall and Mrs. Carrie E. Robinson, Secretaries of the Woman's Home and Foreign Societies, who participated in the three denominational meetings; Mrs. L. C. Barnes, who spoke in a number of conferences on "The Fireside League for

Teaching English to Adult Immigrants"; Mr. H. F. LaFlamme of the Laymen's Missionary Movement, who conducted laymen's institutes; Mr. Harry S. Myers, Assistant General Secretary of the Missionary Education Movement, who had charge of the Life Work meetings; Secretaries W. E. Witter and John M. Moore, and Mr. George G. Saunders of Colgate University, who taught mission study classes; Rev. and Mrs. W. S. Sweet of China, who rendered splendid service in study classes and otherwise; and Pastor and Mrs. Edward C. Kunkle of the First Baptist Church of Wilkes-Barre. At least two members of the Baptist delegation definitely committed themselves to foreign missionary service.

MISSION STUDY CLASS, FIRST BAPTIST CHURCH, LA CROSSE, WISCONSIN

**Mission Study in the Summer Time**

Can it be made a success? This question is satisfactorily answered in the following from Rev. W. Adelbert Billings, pastor of the First Baptist Church of La Crosse, Wisconsin:

"Our class is a great success. We have eighteen including the teacher; most of them are High School students, with one university man who is home for vacation. Our former class was such a success that there was no soliciting done for this summer class, only an announcement made from the pulpit that all who wanted to join, and who would set aside each Monday night for six weeks, were expected to come. Seventeen came, and they have been true to their agreement. We meet at six o'clock sharp; sometimes on a big screened porch at one of the homes; sometimes in a pleasant back yard on the lawn; sometimes in one of the parks. We have a picnic supper; the lesson is assigned and the committee for the next supper appointed. It is understood that each one brings his own sandwiches, silver and dishes. The supper is eaten first; then the "India Sunset Song" sung; prayer; and then the discussion of the lesson. Each member promises to read the whole chapter and is assigned beforehand a special topic in that chapter.

It is all very interesting to me. These are all busy young people. Most of them are at work during the day. I can see a real deepening of their interest. I enclose a picture we had taken of the class. It was taken in one of the back yards where we had our meeting. I expect to keep the classes going next fall; one for the younger and one for the older people, besides the one for the whole church."

# WESTERN WOMAN'S WORK FOR FAR EASTERN WOMEN

## What Western Baptist Women are Doing in China

BY MRS. ANDREW MACLEISH, PRESIDENT

OUR department in this number is devoted to China, which the *World's Work* calls the most interesting country in the world at present, and surely no one questions the statement.

Our work there follows the three general lines,—educational, medical, evangelistic; the two former being steps to the latter. Miss Nourse's article on the Hangchow school illustrates educational work. Dr. Scott's letters suggest the medical, and Mrs. Campbell's letter gives us a glimpse of the evangelistic work.

Our boarding schools are Ningpo, under Miss Elgie and Miss Zimmerman; Hangchow, Miss Nourse, Miss Wickenden and Miss Wood; Huchow, Miss Rawlings and Miss Fetzer; Suifu, Miss Page and Miss Bassett; Chengtu Union School, Miss Chambers; besides help in day schools at several places.

We have two hospitals: Swatow, under Dr. Anna K. Scott, whose nurses and doctors are trained; Kityang, Dr. Bacon, physician, Miss Withers, nurse, with an organized nurses' training department. At Huchow we are to have a wing in the new hospital, and Miss Martin is there getting the language, preparatory to work as a nurse.

Besides the direct evangelistic work done by many of our missionaries we have schools for training evangelistic workers at Ningpo, under Miss Covert and Miss Cressey; at Swatow, under Miss Sollman, Miss Traver and Mrs. Worley; and at Huchow, under Miss Jones. Mrs. Campbell and Miss Louise will start such work at Kai Ting as soon as they have a building.

Space limit allows me room for only this meager skeleton. To put flesh onto these dry bones, write to 450 E. 30th St., Chicago, and ask for the abstract of Miss Adkin's Annual Report. You can have it free, but five cents in postage stamps would be a help.

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## A Hope Realized

BY MARY A. NOURSE

THE Union Girls' School at Hangchow, China, for which we have hoped and worked so long, has at last become a reality, stronger and more inspiring even than our fondest dreams. In the present political and social changes in China, with the present condition of women, the school has an unparalleled opportunity to become a very live factor in the reconstruction of Hangchow and the northern part of Chekiang Province. The opportunity is great, but the capability, the efficiency, the outlook of the Union School, is, I believe, great enough to meet it.

What of the advantages of this new policy of Union School work? In Hangchow there have been three American Mission schools for girls, the Southern Presbyterian, Northern Presbyterian and Baptist. The schools have all been small and struggling, lacking funds and equipment, and therefore unable to meet the opportunity that conditions in Hangchow have so abundantly offered. With poor buildings both for class work and dormitories, with no laboratory, library or gymnasium, the Chinese have preferred to send their daughters to the native schools which are better equipped materially than

ours. Some have told us frankly that our poor accommodations have prevented them from coming. To attract the Chinese, we must have a school that we ourselves can respect and recommend. That means good dormitories and recitation buildings, laboratory, library and gymnasium. It means a large faculty both foreign and native, for the native schools even are already introducing high school and normal work. Alone we cannot do this. It is financially impossible. By uniting our three forces we can have a strong institution; and one strong, capable school will be much more of a power in Hangchow than three inferior ones.

Just now, the opportunity for such an institution is limitless. The Chinese women have been aroused, they have gained their liberty, it is our high privilege to direct them in the use of it, that they may become useful factors in the new Chinese civilization.

The second great advantage lies in the possibility of expanding into departments. Combining three small classes of the same grade into one eliminates duplication and adds to the curriculum. For example, we have had the eight grades and two years of high school. We needed two more high school years, but could not get them with faculty already overloaded. To refuse to carry these fine high school girls just developing into womanhood, just getting a vision of their own possibilities and their ability to help in the redemption of China, was not to be thought of. To drop lower grades in order to take on higher, would be equally deplorable. That means turning away girls from neighboring towns

AN EIGHTH GRADE GRADUATING CLASS, WITH MISSES NOURSE AND WICKENDEN

NATIVE DINING ROOM AT THE UNION HIGH SCHOOL

and from official and high class homes. At this crisis the launching of the Union School, which provides for primary and grammar grades, high school and a two year normal course, saved us, and we have gained by the addition of four years of advanced work.

The Union School offers a greater chance for individual development. In the small school the classes were composed of three or four and often of but one pupil. There was not enough resistance, not enough incentive for a girl to put herself into her work, and she was apt to become indolent and easy going. The competition which a class of ten or twelve offers is a healthy stimulus for any girl. Where the pupil must thus prove her worth she gains greatly in strength of character.

Another important result of the consolidation of classes is the partial release of the foreign faculty, giving opportunity for more personal touch with the pupils and for the promotion of school activities, such as literary societies and the Y. W. C. A. These are most important because here the pupils have their opportunity to develop leadership, responsibility and executive ability. But perhaps the greatest advantage is that it gives time to visit in the homes of the pupils. Only by such visiting can we get into touch with the economic and social problems, know the family life, and bring the school into relation with the homes of the community. If it fails here, it does not fulfil its privilege and duty.

In the Union institution, each of the three Missions bears its third of the expense, and each gives two foreign workers. This Baptist school in Hangchow has been supported by the Board of the West, but our Baptist portion of the Union School is being undertaken by a united effort of the Eastern and Western Boards. Thus the Union School becomes an institution in which every woman in the Baptist denomination may become interested, and of which she may be proud. With its importance before us, may I make a plea for the Hangchow Union Girls' School? May I make a plea for the help of American women, for money for land and buildings?

The Union School began its career in March, 1912, fortunate in every way except in the matter of location. In order to delay no longer, we opened the school

by using three old compounds at our command. We were able to do this by dividing into departments, putting the primary department into the old Northern Presbyterian Girls' School, the grammar grades into an old foreign building formerly occupied by the Presbyterian Boys' School, and the High School on our Baptist compound, in a Chinese rented building. The buildings are old and little adapted to our use, but even more distressing is the fact that they are already outgrown, for our present enrollment of 150 leaves room for only ten or twelve more. Moreover, these compounds are separated by a fifteen or twenty minutes' walk, thus entailing much loss of time and energy on the part of several teachers, both foreign and native, who have work in more than one department. The economic loss, in the fact that all the buildings are rented, speaks for itself.

The need for suitable buildings is great and urgent. I would emphasize both these words. Never have the women of China so needed our assistance as during and since the time of the Revolution. Our opportunity is quite different from that of ten or even five years ago. Now it is not to arouse and bring into liberty women and girls. That has been done. Now it is to guide them in their new-found liberty. They have caught the idea of doing things, they even aspire to be on the same footing with their husbands and brothers. But they have no way of being trained for activity and usefulness. The government schools, through lack of money, are most of them closed, and when they are open, it is almost a case of the blind leading the blind. What an institution like the Union School in Hangchow can do just now in training women and girls for leadership cannot be overestimated. Only an institution built upon the fundamentals of Christian morality, and with a vision deep and far reaching, can undertake this task of training the splendid material so eagerly looking for guidance. They want to become teachers, social leaders in their homes and communities, some desire to be doctors and nurses; and their country needs them in these places of power and influence.

Not only the greatness of the opportunity but the urgency of it, must claim our attention. We have been surprised and proud to see how capably the young

A CORNER OF THE NATIVE KITCHEN

men have managed affairs during and since the days of the Revolution. The leaders in the new government realize, even more strongly than we, the fact that the women of China must be educated and trained for places of usefulness. Are we going to help them now while they need help, now while they are handicapped; or are we going to be leisurely in our preparations, only to find, when we are ready, that they have no need for us, that the day of our opportunity has passed? Whatever is put into this School at Hangchow now will be eminently worth while in the uplift of Hangchow and Chekiang Province. Again, I plead for the immediateness of the need. Whatever is put in now will count vastly more, will bear results many fold greater, than an equal amount at some future time. Now is the opportunity for woman's educational work in China. Now is the time for the development of the Union School in Hangchow.

DR. ANNA K. SCOTT WITH HER WOMEN NURSES

### Mrs. Scott's Letter

I have just passed my seventy-fourth birthday. The missionaries, led by Mrs. Ashmore, did a very beautiful thing for me. Lovely roses, seventy-four, were brought over early on the morning of April 20th by Mrs. Ashmore—a gift from the mission, Mrs. Ashmore herself contributing forty of them. Beautiful sweet peas were also sent and Sherwin bungalow was a bower of flowers. Miss Sollman's schoolgirls gathered white wild roses and banked up the grate with them, etc.

In the afternoon Mrs. Ashmore invited to an afternoon tea on the tennis lawn all of the English Presbyterian missionaries as well as all of our own, and we had a merry, happy time.

Mrs. Ashmore kept me out "looking at the sea" and the gunboats until dark, and when I entered my house I was much surprised to find the table set for guests. Miss Sollman had arranged a very nice supper to which she had invited Dr. and Mrs. Ashmore and Mr. Waters. Immediately after supper all of our missionaries came over to celebrate with me. Charades, games and all kinds of fun were indulged in until ten o'clock. Then the

birthday cake with its candles, one candle representing a decade, and ice cream were served (I do not mean the candles were served). I blew out with one breath all the candles but one. (That means I am to have another decade for work here?)

All this evening's entertainment was planned and carried out by Miss Sollman and was a complete surprise to me, although I am housekeeper for this month.

People at home must not think we missionaries are a goody, goody set, too poky to laugh and enjoy a merry time. I have always protested against any kind of celebration of my birthday, but this time my friends took it into their own hands and did not lionize or praise or speak any flattering words, and I must say I enjoyed hugely the whole arrangement.

ANNA K. SCOTT, M.D.

## OUR MISSIONARY MAIL BAG

### "ONE OF THE HAPPY WORKERS"

*Kayin, China.*

Your letters to us both came today. Was so glad of a word from you; my heart almost fails with longing for the building sometimes, and any word concerning it is welcome if not so encouraging as we might wish. Of course, we still hope for it all, so as to be able to carry on both the girls' and women's work, which we could not do in half a building. But the need is so very urgent, anything would be better than the present arrangement. The work fills Mr. C's study and our store room, which we so sorely need that only God's continued blessing on the work makes me feel it right to continue it under such circumstances.

You will be glad to know that six more happy women have been baptized, and there are a number of eager and earnest inquiriers. The man who is this year helping in the teaching seems also very near the kingdom, which will mean much when he is truly converted.

About fifty women are regular attendants at church, and the prayer meetings are of increasing power and blessing. It is an unspeakable joy to see these increasing in the knowledge and love of God and in power, in prayer and service; also to see the circle constantly widening and the motives purer. My first aim in all the work is to help them to see Christ and know him—knowing that, the rest will follow.

I teach four daily Bible classes, besides the chapel.

Yesterday I said I would call on no one to offer prayer, but that she whose heart prompted should offer the prayer. Eight offered short but earnest prayers before we could arise. And the Bible is the book of books to them all. It amazes me how quickly they can read their Testaments intelligently, after beginning with the a b c, as it were. Some have done it in three months, which means a vocabulary of hundreds of characters. God is here and is working, and oh, if we can but have a place. I remain with love, one of the happy workers,

JENNIE W. CAMPBELL.

### A SCHOOL ENTERTAINMENT

*Hangchow, China, May 13.*

I wish you might have been here last Saturday when all the school girls joined in giving a grand entertainment. The grammar school girls were the hostesses, and they certainly planned everything out most carefully. They designated their classes by different colored strips of bunting which they wore fastened from their waists to their shoulders and it made a very gay but attractive picture.

It pleased us particularly that the girls had gotten everything ready themselves, showing perhaps more originality and freedom from dependence on the teachers than a similar group of American girls would have done. The primary girls sang very nicely the song "Jesus bids us shine," while the older girls gave quite a variety of drills, marches and plays. Some of them chose historical subjects,

some biblical, and one class in the high school made up its plot.

One that was particularly good was of the first class; a story that the girls read in their classics about Mencius. When he was a little boy he greatly distressed his mother by his refusing to study. One day she grabbed a stick to beat him and he had a lively time of it dodging behind an old servant to keep out of her way. (Each one of the three did their part perfectly, to the intense enjoyment of the whole audience.) Finally in desperation the mother went to her loom and cut the threads of a pattern she prized highly. The old servant then saw that the situation was most serious, so he made the boy get down on his knees to his mother and beg her pardon. She then showed him that his neglect of his study was as surely spoiling his life as her cutting the threads had spoiled her pattern on the loom. This made such an impression on him that he diligently studied till he became one of China's great scholars. You can see the possibilities for action in this, can't you? The make-ups were surprisingly good, too, and we thought the girls deserved a good bit of credit.

You see I've taken it very much for granted that you're as much interested in these girls as we are. I've written more at length about this than was perhaps necessary, but I want you to be perfectly convinced that these girls out here are just like other girls and love to have their good times. I think we're all inclined to write home too much about the religious development of the girls so that people forget they are normal, healthy girls with about the same desires and characteristics our American girls have. One thing that didn't seem quite natural to me, though, was to have several of the girls ask Miss Wickendon that they might stay home, for they would miss their organ practice hours that afternoon. Very sincerely, DAISY WOODS.

* *

A letter just received from Mrs. Hancock of Taunggyi, Burma, says: "Will you please thank the dear friends who have supplied me with dolls and candy bags for Christmas, 1912?"

### THE HINDOOS FIND INSURMOUNTABLE OBSTACLES

One woman answered the messenger who brought the good news, "Why should you come here and talk with us? Even if your religion is true, and we cannot find any fault with it, yet we cannot come. How can we live if we get down into your religion before the other members of our caste believe? This is our fate. You might as well go on and I'll go and cook our food."

The potter caste, on being approached as they were resting in groups around the little village where they were burning the kiln, answered as follows: "We haven't any God that we respect, but we must worship that worthless thing Venkataswara, or who will buy our pots?"

The caste people who dye clothes answered from among the colored cloths hanging around to dry on the sides of the vat and walls: "The caste loaned us this thread to weave the cloth and we bought this dye on their names and they will buy this cloth from us. Now how can we become Christians? Your religion is like the sunbeam that the child wants to play with. We can't get hold of it."

A haughty Brahman sitting on his heels on the mud wall remarked after listening (at a distance of course, lest our touch defile him), "I have read the story of Chendra Lela. It is intensely interesting. Have you the story of any other Brahmans who have believed?" Upon our producing the life of Pundita Ramabai, one standing near said, "Why should I take your book and so help you get merit in heaven? I have enough to do to get grace enough for myself."

Thus is this great nation bound hand and foot by caste and custom. She is helpless. Who will help her in her helplessness?

[Extracts culled from a letter of Mrs. W. T. Elmore, Ramapatnam, India.]

### WHEN TO STRIKE

"So it does seem as though, if we are ever to bring that work to the front for the Master, we should hit the nail while the nail is there to hit."—MISS LUCILE WITHERS, Nurse at Kityang Hospital.

## SPECIAL MISSIONARY PROGRAMS ON CHINA

An excellent series of twelve programs has been prepared by Mrs. T. E. Adams, of Cleveland, Ohio, the first two of which appear below, and others will follow one month in advance of that in which it is suggested that it be used. The first six are on the study book "China's New Day," and the remainder on general topics.

### FOR SEPTEMBER—CHINA'S NEW DAY

"Watchman what hour? The morning has come."

CHAPTER I. Break With the Past.

"Forgetting those things which are behind and reaching forth unto those things which are before."—Phil. 3:13.

Prayer: For China in this dangerous transition stage.

1. China Asleep—(Old religions and customs.)
2. A day with the Dowager. p. 5-6; 42-43.
3. A Gift and What Came of It. p. 3-5; 7-13.
4. China Awake—(Important reforms.) p. 14-27; 38-40.
5. China's Break with the Past—
   What should it mean to Christian America? p. 27-33; 41-44.
6. Current Events in Mission Fields.

Poster: Sketch of bicycle.

Lettering—"When a thing's moving it can't fall down."

Note.—Send for Missions in China, 15 cents; Ancestor Worship, 2 cents; Home Life in China, 2 cents.

### FOR OCTOBER—THE CHINESE WOMAN

CHAPTER II

"A woman that feareth the Lord, she shall be praised"—(Prov. 31:30.)

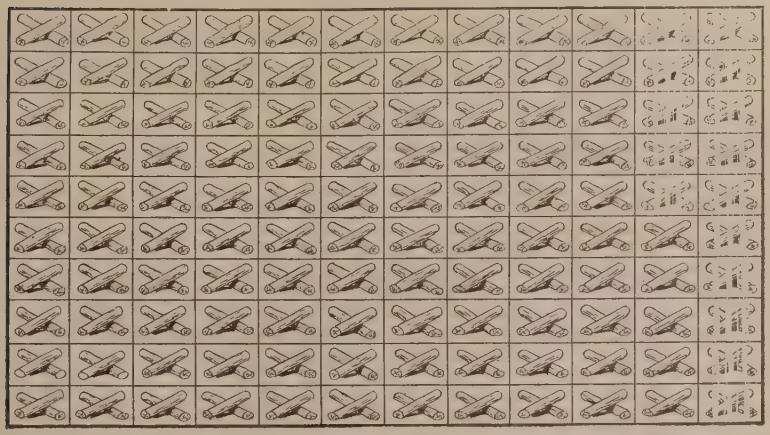
Prayer: For the Chinese woman in this hour of her emancipation.

1. Under the Old Regime.
   a—The "Inside Person."
   (Her home). p. 45-57.
   b—The burdens she bore.
   (Illiteracy — Footbinding — Infanticide — Slavery—Concubinage.) p. 57, 68; 84-87.
2. Reading—"One Out of Five." (p. 80.)
3. Reading—"A Chinese Heroine." (p. 69-72.)
4. The New Chinese Home—
   (Christianity's part in making it.) (p. 72-75; 83-84.
5. Current Events in Mission Fields.

Poster: Head of Chinese woman and fan.

Lettering—Verses on p. 225-6.

# $24,000



**This is the Barrier the debt has raised. Thirty sticks gone July 23rd.**

ONE HUNDRED DOLLARS WILL BURN AWAY A STICK. HOW MANY WILL YOU TAKE?

At the time of preparation for publication, July 23, the barrier stands as shown in the cut, with thirty sticks gone. We hope that by the time this number reaches our readers many more sticks will have been burned. No appeals such as Miss Nourse's for the Union School, Mrs. Elmore's for the women of India, Mrs. Campbell's for the women of China, can be met till this barrier is burned away. Let us work mightily and pray mightily, regularly, faith-full-y, remembering that our prayer is to one who "is able to do exceedingly abundantly above all that we ask or think."

### Chinese Signboards

W. Simpson in "Meeting the Sun," writes: "I saw in Pekin a list of signboards and a few samples of them will illustrate their general character. 'Shop of Heaven-sent Luck,' 'The Shop of Celestial Principles,' 'The Nine Felicities Prolonged,' 'Mutton Shop of Morning Twilight,' 'The Ten Virtues all Complete,' 'Flowers Rise to the Milky Way.'

"In these signs we can see that the Chinese can combine the soul of a poet with the pocket of a shopman. Contrast such efforts with 'The Noted Eelpie House' of the London streets, and one must feel that we are outer barbarians. Carlyle quotes a Chinese signboard, 'No Cheating Here,' but I could not find anything like it in the list. 'Good and just according to heaven' ought to satisfy the ideal notions of the author of 'Sartor Resartus.'"

"The Honest Pen Shop of Li" implies that other pen shops are not honest. The "Steel Shop of the Pockmarked Wang" suggests that any peculiarity of a shopman may be used to impress the memory of customers. Snub noses, squint eyes, lame legs or hump backs might all be used in this way.

A charcoal shop calls itself the "Fountain of Beauty," and a place for the sale of coal indulges in the title of "Heavenly Embroidery." An oil and wine establishment is the "Neighborhood of Chief Beauty," a description the realization of which it is hard to conceive anywhere in Pekin. "The Thrice Righteous" one would scarcely expect from an opium shop. —*London Globe.*

OUT FOR A DRIVE IN MADRAS. A BOY WOULD LIKE THIS OUTFIT

REV. SAMUEL W. HAMEL

A cablegram received by the Foreign Mission Society on Saturday, July 13, brought the unexpected news of the death of Rev. Samuel W. Hamel. He was a young man, born in Pittsburgh, Pa., March 3, 1874. He was baptized in 1892 and at the time of his death was a member of the First German Baptist Church of Chicago. In 1890 he was graduated from the Pittsburgh High School; in 1899 completed a course at the German American Academy in Rochester, N. Y.; and in 1907 received the degree of Bachelor of Divinity from Rochester Theological Seminary for work done in the English and German departments. Meanwhile he had for three years served as pastor of the First German Baptist Church in Chicago. In May, 1909, he received his appointment to missionary work, and with his wife sailed for South India in September. He was temporarily designated to English work at Vepery, Madras, and in February, 1911, he removed to Atmakur. In June, 1912, he was transferred to Ramapatnam for work in the seminary, for which he had peculiar qualifications. He was a devoted worker.

A WORKING CHRISTIAN ASSOCIATION

There are more boys in the school than at any other time and a better and more promising class. There are a number of heathen boys from neighboring villages that are seeking entrance, and so far, several have been received. It may be that their only motive is to avoid the fees of the government school. They are no burden to us at present and any difficulties that may arise will be met as they present themselves. An application has been made to the government to obtain recognition and inspection in order that our boys may receive the government certificates and appear for scholarship examinations. As soon as this recognition is granted and the school has for a short time been under government inspection, we shall ask for government aid. There is little hope of getting aid for the high school at present, but if we have something to show in the way of an efficient school that is up to the standard in every respect we think that we shall be able to gain the favor of the officials and get the aid that we should have. The proposition from the government for cooperation with us in technical education is still held in abeyance owing partly to the present change in the administration of Assam and Bengal. The inspector recently told us that he believed that it was coming and that the whole thing would be arranged between himself and us with practically no higher authorities consulted except as a matter of form. We are waiting to learn the details of this proposition in order to know whether it will be of real advantage to us as missionaries.

I cannot report definitely yet as to the industrial department. It is running on a small scale at present, for there is an unusual amount of repairs to be made and the boys cannot be spared for the work in the shop. It is further encouraging that the Christian Association this year raised sufficient money to erect a house for twenty small boys and to pay the salary of a matron to look after these little chaps. This is a need that has been sorely felt in the past and especially this year, for we have more litle ones than at any other time in the history of the station.—C. H. TILDEN, Jorhat, Assam.

INTO THE HEART OF AFRICA

Your letter of January 19 had been waiting here some time when we arrived a week ago, as we had been almost two months on the way. The little steamer of the rubber company on which we came up from Fayala attempted four times to ascend the rapids and after running on the

rocks gave up the job. The company sent down an iron boat and a crew of paddlers from their post at Kingunshi Cataracts to take us up to that place. The first attempt in the boat was almost a disaster as the cable was pullled out of the hands of the twelve men holding it and we went down over the rocks broadside and barely escaped being capsized, but the second was successful and we arrived at Kingunshi in safety though a little wet. After a wait of two days a very tiny, worn out state steamer came from Popokalaka to take us to that place, sixty miles farther on our way. After six days on her we abandoned her for an iron boat, as the boiler kept leaking. We arrived at Popo in the midst of a terrific storm with all our baggage and supplies. After a wait of two days the commissaire gave us an iron boat and crew to take us to the mouth of the Cuilo. It rained two of the three days of that journey and we needed several days to unpack and dry our stuff, before starting on the short overland trip. We had enough time, too, as the canoe to ferry us over and the men to carry our loads were six days in reaching us. This delay did not worry us much as we were among our Bayaka people and could evangelize in our spare time. We both made the journey of a day and a half on foot, as Bayakas are not equal to carrying an ordinary person in a hammock. Mrs. Leslie tramped with me, wading the streams, climbing hills, through the tall grass and the rains, but she was footsore and tired for several days afterward. Even our poor, old temporary house propped with sticks to keep it from falling looked good to us after all these months of wandering and exposure. If only our poor people had not died off at such a terrible rate and left so few to reach, we would stay right here for the next four years, unless the Board gave us emphatic orders to go somewhere else. The people are so different from what they were during the early years, very friendly, without fear, ready to listen to our message, feeling that we belong to them. The fruit and shade trees have grown and the whole station is pretty—is Home.—W. H. Leslie, Cuillo, Congo.

### Death of Mr. Fulmer

Together with the Home Mission Society the Foreign Mission Society suffers a severe loss in the death of Rev. Schuyler C. Fulmer of Indianapolis. Mr. Fulmer died at his home on Saturday morning, July 6, 1912, after a long period of ill-health. He was born in Walkerton, Indiana, January 6, 1859, and received his education in the schools of his birthplace and at South Bend. After a course at the Normal School in Terre Haute he began to teach in South Bend, but was soon called to the pastorate of the First Baptist Church at Elkhart. In 1896, having just begun work with the church at Montpelier, he entered the Wabash District Secretaryship of the Home Mission Society and for thirteen years served with tireless energy. Three years ago the work of the Home and the Foreign Mission Societies was united in this district and Mr. Fulmer was retained as the Joint District Secretary. His co-workers in Indiana pay him the highest tribute and recognize in his work one of the main factors for the increase in missionary interest and missionary giving in Indiana.

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### Chinese Notes

*The New East* is a twelve page monthly published at Canton by the China Baptist Publication Society conducted jointly by the missionaries of the Northern and Southern Baptists. The June issue has a portrait of Dr. R. H. Graves, M.D., a missionary of the Southern Board who died at Canton June 3rd. He was a loved and honored veteran in service. We glean these items from the issue:

The China Publication Society has received $1,000; $500 part payment for an edition of the New Testament in Swatow Colloquial, and $500 an unsolicited gift for an edition of 50,000 copies of one of the Gospels.

Dr. Graves gave $600 to the Society to be used in issuing copies of the Gospels, and 50,000 copies of Mark and Luke have been published in Wen-li.

Dr. Eubank reports that since the rebellion he notes a difference in the Chi-

nese. "The people are breathing easier religiously. They feel freer to attend church and especially to send their children to our schools." The Sunday audiences are larger than formerly. There is something in the bearing of the people that seeems to say, "we are becoming a free people."

At a meeting in Yangchow some forty old men and women stood in expression of their determination to accept Christ as Saviour. This is a Southern Baptist station.

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### A Self-Denial Month

We give the following letter from Rev. Thomas Hill, of the Congo Mission, who on the date of his letter had just been reading MAY MISSIONS. A real self-denial month would undoubtedly greatly enrich the spiritual life of our churches, if there were only some way by which the members could be persuaded to try it.

*Lukunga via Kitobola, District of Matadi, Congo Belge, 4th June, 1912.*

THE EDITOR MISSIONS:—The suggestion as to one way of paying off the missionary debt by omitting the anniversary meetings in 1913 is good, but would it not be better, both for the members of Baptist churches, missionaries, and the kingdom, to call for a month of self-denial? This would include more than those who would go to the meetings. Faith strengthened, souls quickened and brought out of their darkness into His marvelous light, both in the homeland and abroad, would be some of the results of a month of self-denial, as well as the debt wiped out. Call for it and prove Mal. 3: 10.

Yours truly,
THOMAS HILL.

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### A Burmese Christian Passes to His Reward

Very sudden was the death of Saya Htaik Gyi, pastor of the Judson Memorial church at Mandalay, in June. On Wednesday evening he conducted the weekly prayer meeting as usual. On Friday morning he was not, for God took him.

Saya Htaik Gyi was born at Prome 49 years ago. His early education was obtained in his native town in the mission school conducted by Mr. Simons. He then became a teacher in mission schools and was associated with Dr. Packer at the Baptist College and with Mr. George at Zigon. About 1890 he went to Mandalay and became pastor of the Judson Memorial church, the first and only pastor the church has known. He was ordained there about twelve years ago. He was a strong preacher and an able assistant to the missionaries who have superintended the work at Mandalay. His church was the largest and strongest Baptist church in upper Burma. Saya Htaik was recognized as one of the leading Burmese scholars and his work upon the revision of Judson's version of the Bible was invaluable. It will be difficult to find a man to fill his place in the pulpit, on the revision committee and in the native community. His name will be cherished in the history of the Kingdom in Burma as one of the pioneers of the church in upper Burma.

—J. F. SMITH, Rangoon.

### Foreign Missionary Record

*Arrived*

Miss Kittie K. Bendelow from Shwegyin, Burma, at Boston, July 17, 1912.

Rev. T. D. Holmes from Kinhwa, East China, at San Francisco, June 17, 1912.

Miss M. Mercy Larsh from Shewgyin, Burma, at San Francisco, April 4, 1912.

Rev. W. B. Parshley and Mrs. Parshley from Tokyo, Japan, at Newton Centre, Mass., July 9, 1912.

Mrs. A. H. Page and two children from Swatow, South China, at San Francisco, June 17, 1912.

Miss Augusta H. Peck from Toungoo, Burma, at Cleveland, Ohio, July 6, 1912.

Rev. Joseph Taylor and Mrs. Taylor from Chengtu, West China, at New York, July 13, 1912.

*Sailed*

Mrs. E. N. Harris from Boston for Shewgyin, Burma, July 20, 1912.

Rev. C. H. Heptonstall from Boston for Toungoo, Burma, July 20, 1912.

Rev. C. B. Tenney from San Francisco for Tokyo, Japan, August 17, 1912.

Rev. John A. Foote from San Francisco for Tokyo, Japan, August 17, 1912.

*Born*

To Rev. S. W. Rivenburg, M. D., and Mrs. Rivenburg of Kohima, Assam, a son, December, 1911.

### A REALISTIC PRESENTATION

At a recent rally of the Baptists in Portland, Oregon, the people were much impressed with the method which the general missionary, Rev. F. C. W. Parker, adopted to acquaint the large congregation with the fact that the people of Portland already have a foreign population and difficult problem on their hands, and his method may furnish a suggestion to others. Around "Uncle Sam," in costume, Mr. Parker gathered twenty real representatives of various nationalities, all carrying their respective flags. The only unreal one was a Hindoo. Mr. Parker searched for days to get a Jew who was a Christian, but failed to find one, and finally engaged a young man for the evening. It was a time of great enthusiasm. The representatives of the churches numbered 2,000, and about 300 of the general public attended the service.

### MEXICAN NOTES

Samuel J. Garcia is a student in the Baptist Theological Seminary at Monterrey, Mexico. He is taking his first year, and will continue his studies three years more. This student is seventeen years of age. He is a native of the state of Oaxaca, a member of Zapotecan tribe of Indians, and speaks their dialect perfectly, as well as Spanish. He feels himself specially called by God to preach the gospel to the people. There are about 700,000 in his tribe, and he is thought to be the only Christian convert among them who is now studying for the ministry. It was this same tribe of Indians to which the great Benito Jaurez belonged, and it boasts also of Ex-President Don Profirio Diaz as one of its most distinguished sons. This young man was our first convert on opening our work in the state of Oaxaca. He is reported as one of the brightest students who has ever attended the seminary at Monterrey.

The greatest need of Mexico is a better educated ministry, and the next need is a better system of schools in which to educate the young natives who feel called to evangelistic work. Together with these two needs is the realization of the long deferred plan of having a girls' school in the City of Mexico. $18,000 is needed, in addition to $7,000 already in sight, to build a school commensurate with the needs of the Baptists in the capital of the Republic.

Y. M. C. A. BUILDING AT GARY, IND.

### CONSERVATION BY CONQUEST

Rev. W. C. King, General Missionary for Colorado, suggests for the new year the motto, "Conservatism by Conquest." Two new churches have been constituted in country localities—one in Ash Mesa school house by Missionary Sly of Delta, and Missionary Brownell of Olathe; the other at Signal Rock schoolhouse.

### AID IN CHURCH BUILDING

Directly opposite this spacious building will stand the First Baptist church of Gary, Indiana, which will cost approximately $27,000. For this the American Baptist Home Mission Society has in its present budget an apportionment of $5,000, in coöperation with an earnest effort on the part of the church and the state convention to place the enterprise upon a strong financial footing.

SELF-SACRIFICING SERVICE

A large number of new mission fields are being opened in southern Idaho. The anxiety is as to how the work can be carried forward with the resources in hand. A station was recently started at Oakley, a town with a population of 1,600, and with no evangelical religious services held in the community until very recently. A Sunday school is now flourishing, and the outlook is hopeful. An irrigation project, covering 50,000 acres in the immediate vicinity of this town, was recently opened for settlement. A young man was secured to begin work as a missionary in this field without a promise of any financial assistance and without any definite sum from the community itself. The superintendent recently visited the field, and found that this heroic and consecrated young man was actually without sufficient money to buy a meal. Such heroism is apostolic!

STREAMS OF BENEVOLENCE

The new Nevada-Sierra Convention closed the year with a balance of $166.45 in the treasury. For all purposes the churches raised approximately $35 per capita, of which $1.36 was for missionary work in the state. The per capita given for beneficence was over $3. It is significant that these facts can be stated concerning the youngest Baptist state convention in cooperation with the American Baptist Home Mission Society, and clearly shows how rapidly home mission churches become foreign mission givers, and how soon the stream of missionary money to help work on the frontier is turned into streams of missionary benevolence which bring spiritual refreshment to the whole world.

FIELD NOTES

When Missionary J. P. Yarboro began his work at Gate and Rochester, Washington, a year ago, he found nineteen members in both churches. After a fruitful year, the membership has reached fifty-one, and the work has taken on new strength. It is expected that the Rochester mission will soon begin a church building enterprise.

Missionary Peter F. Schilling, of Harrisburg, Pa., has entered upon what promises to be a fruitful field. The Mission at Harrisburg is reaching out into the regions beyond where three miles south of the city in Steelton there are a thousand Hungarians and Hungarian-Germans among whom the missionary labors. He preaches and holds prayer meetings in three languages—German, Hungarian and Roumanian. The converts of these missions are all members of the Tabernacle Baptist church of Harrisburg.

Arturo Anderson, of Central America, has been engaged for Spanish-speaking work at Ortez, Col., and Dr. W. J. Bingham has promised to pay one half of his salary. "The Bulletin," published by the State Convention of Colorado, has a subscription list of 1,100.

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## Evangelizing the Slavic Peoples of America

The fourth convention of the Slavic Baptists which met recently in Pound, Wis., was a very significant missionary gathering. The Slavic religious situation is critical; if neglected by Christendom it will turn out to be the greatest neglected opportunity of the present time; if met as it should be met the results will be beyond the dreams of the most optimistic. The Slavic peoples are turning away from Catholicism, and much will depend on the missionary activity of Christian people as there they will finally turn. The question before us is: Shall we let them perish of skepticism or shall we lead them to Christ?

The convention took a firm and vigorous stand on the question and expressed the hope that the American brethren may share the great enthusiasm for the evangelization of the Slavs in this country.

The two most necessary steps recommended by the convention are: (1) A missionary training school for Slavic workers; and (2) a competent man to be put in charge of all Slavic work in America, who would work with the various mission societies and city missions, so that the work among the Slavs may be done intel-

ligently, systematically, and that good men may be selected for the various fields.

To help the first step, the convention perfected a plan of a Slavic Missionary Training School, which is well within the power of our denomination to carry out, and which in a short time will be submitted to proper authorities. We shall never make any headway until the training school is established. There are some forty young men to enter such a school now! Besides, there is no Slavic Baptist school anywhere in the world. It it not time that there was one at once?

As to the second step, the convention elected Rev. Charles Strelec as superintendent, to cooperate with the missionary societies and to push the work. Everything depends now on the attitude of our mission bodies, but these can hardly refuse to cooperate, as they are *Baptist* bodies, that is, progressive and efficient.

The Pound convention brought about a closer and more efficient organization of Slavic Baptists. The officers elected were: President, J. J. Zmrhal; Secretary, G. A. Alf; Treasurer, H. Schilke. Altogether 29 churches were represented.

An important feature of the convention was its educational work. There were some lively discussions, full of help and inspiration, and interesting addresses on live topics. Every participant took to his church a good deal of joy and enthusiasm.

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### The Eastern Cuban Mission

Despite the political crisis, with threatened revolutions every few weeks, our work has made a notable advance, and the Mission as a whole is in a more prosperous condition than ever before. The beneficient influence of our Mission is increasing every year. The number of churches is now 54, with 73 out stations, and a membership of 2,701. Rev. Fred J. Peters, formerly principal of the Boys' School, was appointed General Evangelist, and began his work Sept. 1st. He is peculiarly well fitted for this kind of work, which is making a deep impression not only upon outsiders, but upon our church members.

There has been decided progress in self-support. The churches are growing in the grace of giving, and our pastors are learning more and more that Bible teaching on the subject of giving is one of the best ways to develop their churches. We set as a goal for our churches to raise this year for self-support $1,600. They will raise between $1,400 and $1,500, and have made a notable advance. The Mission churches are paying one-half the salary of a missionary working among the churches here, and also collecting a fund for the support of a foreign missionary, who will work either in Hayti or Santo Domingo, in cooperation with the Porto Rican Baptist churches.

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### Personal Mention

Rev. A. H. C. Morse, D.D., who has served many years on the Home Mission Society's executive committee during his pastorate at Strong Place Church in Brooklyn, has accepted a call to the First Church in Denver, where his practical knowledge of home mission work will come into play. He was elected third vice-president of the Home Mission Society at Des Moines.

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### Keep Up the Protest

We quote the following from *The Spirit of Missions* (Episcopalian), in the line of protests already made by the Home Missions Council and many church bodies:

"By an almost unanimous vote the convention of the Diocese of Washington last month adopted the following resolution, offered by the Rev. Dr. McKim:

*Whereas,* It has recently transpired that government schools for Indian children have been placed under the teaching of priests and nuns wearing their distinctive religious garb, and that besides the insignia of the Roman Church in the schoolhouses, pictures have been placed on the walls, depicting the damnation of all save the adherents of the Roman Catholic faith; be it

*Resolved:* That we, the representatives of the Protestant Episcopal Diocese of Washington, hereby put on record our protest against the use of government funds to support schools which are in reality no longer secular, but sectarian."

### A Wyoming Baptist Missionary as Seen by a Stranger

Being in Douglas, Wyoming, on Saturday, July 13th, by the merest coincidence, an acquaintance was formed with Rev. S. D. May, missionary colporter of the American Baptist Publication Society. He was preparing to go for Sunday to the Upper LaPrele, if anybody knows where that is. Very courteously, on learning that I myself was an Omaha pastor on vacation, he asked me to go with him. He assured me that I might sleep in a bunk house with cowboys or perhaps in a palace—must be prepared for either. He sometimes slept on the ground, he said. Did I go? Well, who would not? And loading his valises of literature into Colportage Wagon No 63, and getting in behind Peter and John, one of the finest teams in the State, furnished by the Society, we started at 4 P. M., and like the colored preacher in the phonograph he took his gun along. Killed two rabbits on the way for our supper should we need them. On toward the mountains we went, plowed through a mile of mountain storm, rain almost hail beating into our faces. Night found us "strangers in a strange land," twenty miles of trackless, broken semi-desert lying between us and Douglas, but we were in a most beautiful valley near a schoolhouse with fine irrigated farms up and down the little stream.

We were invited into a lovely home and treated like princes, though we had never heard of the Lemen family. The man was English, the wife an accomplished ex-school teacher, with five fine, intelligent and well-behaved children.

There is an avenue to every heart if we could only find it. Brother May can find it; don't know how, but he just does. Might he have the schoolhouse? "Yes, certainly. Been a dance in it, and it is all muddied up, but the boys will clean it up." "Will you telephone to the neighbors?" "Yes, we will call everybody." They come too, those neighbors, twenty-five of them, young ladies among them, educated and refined, one of whom played for Brother May, who sang the "King's Business," and preached a good and most taking spiritual sermon. The writer made a few remarks, then Brother May organized a full-fledged Sunday school, with officers, teachers and literature, he giving them enough for immediate use from his valise and ordering for them a full supply from his Publication Society. The Sunday school collection amounted to $3.67. People proposed a collection for the missionary, which he wisely refused. Senator Cross was chosen teacher of the Bible class. From 3 to 6 they stayed that Sunday afternoon. They then decided it was too late for us to drive back to Douglas, so we were taken to another home just as fine, pleasant and hospitable as our stopping place of Saturday night. Mr. Horr is a big stockman.

We came back to Douglas on Monday, Brother May assuring the people he would return and preach as often as possible, and visit and train the young people in singing, distribute literature, etc., and in the fall would hold a ten days' meeting. This was all very acceptable.

This is too long now, Mr. Editor, but giving you full leave to re-edit and blue pencil all you please, I must speak of the little human touch in it all.

Instead of morning service on Sunday, Brother May drove five miles towards Red Canyon Gorge of the mountains, just as far as possible for a vehicle to go, to a sheep camp. He was looking for his sheep, a sheep of his little flock in an eastern state. Was he there? No, he was up among the rocks, up in the head of the gorge under the falls, and there he found the sheep. Listen, you Ninety-and-nine, we could not walk or climb another inch farther. The perpendicular cliffs 200 feet

high and 15 feet apart closed in front of us, the water dropping a hundred feet fell into a pool a hundred feet deep at our feet, and there was the sheep. "All through the mountains thunder-riven and up from the rocky steep, there was a cry to the gates of Heaven, Rejoice! I have found my sheep." And what a sheep! That splendid head of curly hair, that handsome face, those fine blue eyes, that nineteen year old Ohio boy in the sheep camp! Was he glad to see his old pastor? Only take a glimpse at the shining face. It was worth while to get that boy.

I am not a Baptist, but the Baptists have made no mistake in sending my fellow Kentuckian to Wyoming. He'll people Wyoming with Baptists all right if he is just supported and left free. But poor, brave fellow, an invalid wife and a brave little fifteen-year-old daughter looking after mamma and the children, and papa gone six weeks at a time, I hardly see how he lives in this country of terrible prices.

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### The Missionary Exposition

In appraising "The World in Cincinnati," Dr. John F. Herget, pastor of the Ninth Street Baptist Temple and captain of stewards, says: "Two results of the Exposition are already apparent. A tremendous interest in all missionary work has been aroused in thousands of our church members, and others outside our churches, many of whom had no interest in this matter before. Certainly as a means of educating the people along missionary lines, the Exposition has no rival.

"It has also done much to create and foster a spirit of fellowship among the different denominations, welding together the Christian forces of our city in a unique way, and thus preparing them for united effort for advancing the kingdom of God and righteousness.

"But the end is not yet. The Continuation Committee is already at work to carry on the campaign in all the churches, and we have good reason to expect larger offerings for Home and Foreign Missions, and an increased number of young men and young women offering themselves for personal service. The money and energy put into the enterprise was well invested, and will undoubtedly yield large returns in the years to come."

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### A Seasonable Word

The periodical which so satisfactorily presents the missionary activities of our great denomination at home and abroad.

F. L. Stickney.

*Washington, D. C.*

THE TEAM THAT SPEEDS THE COLPORTER ON HIS WAY

### Missions in the Magazines

There seems to be a feeling of unrest among the peoples of all nations and in subject races are stirring demands for independence and self-government. India has long talked of Home Rule, Turkey and China have taken matters into their own hands and now the Filipinos demand freedom. In the *Living Age* for August 3rd a brief article, "America or the Philippines," blames the Americans themselves for the independent sentiments expressed by the Filipinos. The writer recognizes the fact that it would be much easier for America to leave the Philippines, but says it is for the good of the indolent, heedless Filipinos that they should be governed until they can govern themselves.

The *National Review* for July contains an interesting comparison of the Turkish and Chinese revolutions in an article entitled "Young China and Young Turkey." In both China and Turkey, says the writer, much of the first enthusiasm for the common cause of nationalism has evaporated, leaving the motives of personal ambition predominant, the voice of the patriot has been drowned in the clamor of the politicians and a reaction of internal feuds and other forces of disruption has set in. These likenesses are only superficial, however; the real differences are fundamental. For instance, China is a homogeneous people, while the Turks are an army of occupation surrounded by subject races more or less hostile. Again, the spirit dominating the Young Turks is that of militant Ottomanism, and that back of the Chinese is a spirit of political speculation. The Turkish revolution was accomplished by a well-organized army; the Chinese revolution was the work of students, journalists, and so forth. Then, too, the religious differences affect the nations politically; the Turks are united by the bonds of Islam while the Chinese are divided among several religions. The Turkish revolution was an effective movement against the tyranny of a corrupt ruler with the intent to solidify the non-Turkish elements; the Chinese revolution was an accident, growing out of the success of a local rebellion, and has forced independence on a people neither fit for nor desirous of representation. Under such conditions nothing short of a miracle can save China from complete disorganization and disruption.

The *Review of Reviews* for July runs a double article under the title, "The New Woman of the East," the first part dealing with the bettering of conditions for women in China and Japan written by Adachi Kinnosuke, and the second with "Woman's Part in India's Social Advance," by Basanta Koomar Roy. Both articles read like a novel and are a revelation of the change that has come in the position of women in the East. No half-hour could be more profitably spent than in the reading of these articles. The following words, uttered by Her Highness the Maharani of Baroda at the last Ladies' Conference in Calcutta,—"The manhood and womanhood of India is our handiwork; let us, mothers, train the future manhood and womanhood of India to the service of our country," make it very evident that a new day has dawned for the woman of the East.

In the same magazine is a brief but comprehensive article on "The Political Situation in Cuba." The thinking Cubans believe that the results of the political campaign now waging will definitely affect future politics. The Liberal party is stronger but has split into three sections over the rival claims of favorite candidates, and each section denounces the others for dishonest dealings in the convention. Consequently, although President Gomez is not a candidate for reelection, it is possible that he will have to run in order to unite the warring factions of the party. He is beyond doubt the strongest man in Cuba today and the fine way in which he is meeting the negro uprisings is winning him great popularity and making the chances of his reelection more and more probable.

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The American Bible Society has about 150 colporters in China, and the demand for Bibles is unprecedented. The "Jesus Books" are eagerly sought. To show the feeling, imprints giving the republican year one are insisted upon. The Manchu imprint is refused.

# Financial Statements of the Societies for Four Months Ending July 31, 1912.

| | Source of Income | Budget for 1912-13 | Receipts for four months | Balance Required by Mar. 31, 1913 | Comparison of Receipts with those of Last Year 1911-1912 | 1912-1913 | Increase | Decrease |
|---|---|---|---|---|---|---|---|---|
| FOREIGN MISSION SOCIETY | Churches, Young People's Societies and Sunday Schools | $513,867.22[1] | $54,508.32 | $739,358.90 | $42,428.73 | $54,508.32 | $..... | $3,659.89 |
| | Individuals | 280,000.00 | ..... | ..... | 15,739.48 | ..... | ..... | ..... |
| | Legacies | 81,549.00 | 10,065.15 | 71,483.85 | 18,136.04 | 10,065.15 | ..... | 8,070.89 |
| | Income of Funds, Annuity Bonds, Specific Gifts, etc. | 100,517.00 | 25,212.46 | 75,304.54 | 21,559.90 | 25,212.46 | 3,652.56 | ..... |
| | Totals | $975,933.22[2] | $89,785.93 | $886,147.29 | $97,864.15 | $89,785.93 | $3,652.56 | $11,730.73 |
| HOME MISSION SOCIETY | Churches, Young People's Societies and Sunday Schools | $352,992.00 | $30,976.82 | $322,015.18 | $28,253.65 | $30,976.82 | $2,723.17 | $..... |
| | Individuals | 127,000.00 | 2,878.38 | 124,121.62 | 1,704.22 | 2,878.38 | 1,174.16 | ..... |
| | Legacies | 70,000.00 | 13,443.65 | 56,556.35 | 28,511.46 | 13,443.65 | ..... | 15,067.81 |
| | Income of Funds, Annuity Bonds, Specific Gifts, etc. | 115,985.00 | 24,415.32 | 91,569.68 | 34,138.45 | 24,415.32 | ..... | 9,723.13 |
| | Totals | $665,977.00 | $71,714.17 | $594,262.83 | $92,607.78 | $71,714.17 | $3,897.33 | $24,790.94 |
| PUBLICATION SOCIETY | Churches, Young People's Societies and Sunday Schools | $118,708.86 | $26,177.48 | $92,531.38 | $29,434.68 | $26,177.48 | $..... | $3,257.20 |
| | Individuals | 22,000.00 | 571.83 | 21,428.17 | 2,659.33 | 571.83 | ..... | 2,087.50 |
| | Legacies | ..... | 7,788.69 | ..... | 1,660.90 | 7,788.69 | 6,127.79 | ..... |
| | Income of Funds, Annuity Bonds, Specific Gifts, etc. | 57,383.75 | 5,956.29 | 43,638.77 | 6,763.34 | 5,956.29 | ..... | 807.05 |
| | Totals | $198,092.61 | $40,494.29 | $157,598.32 | $40,518.25 | $40,494.29 | $6,127.79 | $6,151.75 |
| WOMAN'S HOME MISSION SOCIETY | Churches, Young People's Societies and Sunday Schools | $164,400.00 | $17,520.69 | $146,879.31 | $22,248.47 | $17,520.69 | $..... | $4,727.78 |
| | Individuals | 21,134.00 | 1,072.86 | 20,061.14 | 1,081.80 | 1,072.86 | ..... | 8.94 |
| | Legacies | 10,000.00 | 3,004.68 | 6,995.32 | 5,969.50 | 3,004.68 | ..... | 2,964.82 |
| | Income of Funds, Annuity Bonds, Specific Gifts, etc. | 17,500.00 | 5,151.99 | 12,348.01 | 4,839.97 | 5,151.99 | 312.02 | ..... |
| | Totals | $213,034.00 | $26,750.22 | $186,283.78 | $34,139.74 | $26,750.22 | $312.02 | $7,701.54 |
| WOMAN'S FOREIGN SOCIETY OF THE WEST | Churches, Young People's Societies and Sunday Schools | $83,000.00 | $9,721.42 | $73,278.58 | $9,131.14 | $9,721.42 | $590.28 | $..... |
| | Individuals | 47,868.19 | 2,850.65 | 45,017.54 | 829.69 | 2,850.65 | 2,020.96 | ..... |
| | Legacies | 3,500.00 | 50.00 | 3,450.00 | 1,439.67 | 50.00 | ..... | 1,389.67 |
| | Income of Funds, Annuity Bonds, Specific Gifts, etc. | 1,174.00 | 613.11 | 560.89 | 458.95 | 613.11 | 154.16 | ..... |
| | Totals | $135,542.19 | $13,235.18 | $122,307.01 | $11,859.45 | $13,235.18 | $2,765.40 | $1,389.67 |

[1] Of this amount $68,867.22 has not been apportioned to the churches but needs to be raised over and above the apportionment if the Budget is to be met.

[2] To this sum should be added the debt of the Society, April 1, 1912, of $78,659.43, making the total sum required $1,054,592.65.

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✣

### A Point Well Taken

EDITOR MISSIONS:—Some weeks ago an article appeared in one of our periodicals, giving the impression that through fear of the Insurrection in Mexico, our Baptist missionaries as a body have fled in fear to the United States. This does not seem quite fair to Miss Edna Kidd, Miss Bolles, and others, who have remained at their posts during both rebellions. Very truly,

EMMA H. KNOX.

Plainfield, N. J.


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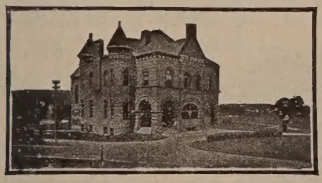

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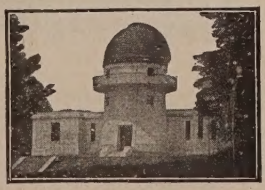

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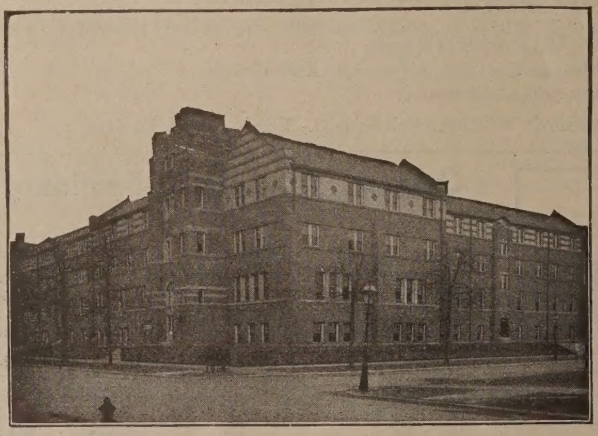

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